

AMERICA

A CATHOLIC REVIEW OF THE WEEK

VOL. XXXVIII, No. 22
W H E L E N o. 963

March 10, 1928

PRICE 10 CENTS
\$4.00 A YEAR

CONTENTS

	PAGE	
CHRONICLE	521-524	
EDITORIALS		
Are Catholics People?—Another Exploiter of the Catholic Question—"Jewish" Persecutors in Mexico—Injunction and Starvation—Julius Caesar's Jesuit Astronomer—That Federal Education Bill	525-527	
TOPICS OF INTEREST		
Liguori and the Vikings—American Loans to the Pope—What Can a Layman Do?—The Balance Sheet at Havana.....	528-534	
POETRY		
On a Sermon—Loneliness	532-534	
EDUCATION		
Free Speech in Our Colleges.....	535-536	
SOCIOLOGY		
"Al" Advises the Boys.....	536-537	
WITH SCRIP AND STAFF		537-538
LITERATURE		
New Lives for Old.....	538-539	
REVIEWS		540-542
COMMUNICATIONS		542-544

Chronicle

Home News.—The Senate Committee investigating the strike among the soft-coal miners concluded its labors on February 28 and returned to Washington from Pittsburgh. One of the outstanding features of its investigation was a statement made by Senator Gooding, the chairman, to the operators. Mr. Gooding declared, after listening to the confession of some reprobated actions by the companies, that they were simply paving the way for the entrance of the I. W. W. into the coal-mining industry, partly through their attitude to the labor unions and partly through the extreme measures they had taken against the striking miners. The Committee heard many witnesses on both sides and uncovered what were described as "startling conditions" among the mine workers and the strike breakers. The principal point made by the strikers was that the companies had violated the contract which is called the Jacksonville agreement. Meanwhile, the city of Pittston was moving through a veritable reign of terror. This city, in the anthracite region, had been going through a warfare which cost five lives in thirty days, and threats of further reprisals practically brought about a state of martial law.

Coal Investigation
On February 27, President Coolidge submitted to the

Senate revised figures for immigration quotas under the new law. These figures still accept the "national origins provision," but modify somewhat the results from the researches which underlie that much-disputed provision. New investigation had convinced the Cabinet Committee, composed of Secretaries Kellogg, Hoover and James J. Davis, that the original estimate of the English quota should be reduced ten per cent, and that amount distributed among other nationalities. The principal effect of this new proposal was to reduce the quota from Great Britain and northern Ireland from 73,039 to 65,894, and to raise the Irish Free State quota from 13,862 to 17,427; the German quota from 23,428 to 24,908, and the Polish quota from 4,978 to 6,090. In the new figures, the Italian quota is reduced from 6,691 to 5,989. The Cabinet Committee finally admitted that there was a "considerable element of uncertainty" in making proper classification in the family names found in the first American census. It was understood that this particularly referred to Irish names.

On February 28, Secretary Kellogg sent a new note to France on the question of outlawing war. Mr. Kellogg maintained his original position demanding a multilateral compact. He answered the objection of

New Note To France
M. Briand that a promise never to make any sort of war was prevented by France's obligations to the League and her allies. Mr. Kellogg rejected the idea of restricting a compact against war to wars of aggression and reduced his proposition once more to the stand that all nations should be willing to abjure war or the threat of war as an instrument of diplomatic dealings. It was felt that in this position Mr. Kellogg had established an unbreakable argument in favor of peace. This resumption of notes with France was looked upon as merely the beginning of a discussion, the end of which could not be foreseen.

The most recent candidate to be subjected to Mr. Borah's dry questionnaire was Secretary Hoover. His answer was construed in most quarters as being an almost

Hoover and Prohibition
unqualified ratification of the Eighteenth Amendment and its "efficient, vigorous and sincere enforcement." He said: "Our country has deliberately undertaken a great social and economic experiment, noble in motive and far reaching in purpose. It must be worked out constructively." The grain of comfort derived by the "wets" was in the possible meaning which Mr. Hoover attached to the word "constructively."

Canada.—The Mexican question which threatened to become an important issue in the proceedings of Parliament was quieted by the withdrawal by Mr. Marcil of his motion demanding the recall from Canada of the Mexican Consul General, Mr. Medina Barron. Following Bishop Fallon's letter respecting the visit of Sir Henry Thornton to Mexico, Mr. Medina Barron aroused the indignation of the Catholic elements in Canada by addressing an ill-favored statement to the Canadian people. As a member of the Liberal party, Mr. Marcil brought the matter to the attention of Parliament. The withdrawal of his motion was accompanied by a public announcement asking continued confidence in his mode of procedure and giving assurance that the withdrawal of his motion was based on the discovery of new facts and considerations, not mentioned by him.

Satisfaction, in general, was expressed over the 1928 budget presented by the Minister of Finance, James A. Robb. Though there were some 200 changes listed in the tariff revision, they were not regarded as of a sensational character. The debate in the House has tended to bring out more clearly the meaning of these changes, which are mostly technical. There has been a reduction of the national debt and a further reduction of ten per cent over the same percentage last year in the income tax. The whole tenor of the budget was one of optimism and promised prosperity.

Hungary.—Count Bethlen, Premier of Hungary, created much unrest and suspicion by his defiance to the League Secretariat in the matter of the St. Gothard

St. Gothard Affair machine-gun investigation. In the first week of January, five carloads of "agricultural machinery" were discovered by Austrian officials to contain machine guns from Italy. After remaining unclaimed for two months the War Ministry ordered that they should be rendered useless for military purposes and that the railway should then be allowed to sell them for scrap iron. When the news of the public auction, scheduled for February 24, at St. Gothard, reached the League Council, Tcheng Loh, the Chinese Minister to Paris and acting President of the Council, after conference with M. Briand and communication with Downing Street, called upon Budapest in the name of the Council to delay the sale of the alleged destroyed machine guns.

Count Bethlen immediately replied, in substance, that it was too late and that the matter, after all, was a Hungarian affair. According to an official communiqué issued

Premier's Defiance at Budapest, the Premier said, "I may remark that the regulations for investigating rights inherent in the League of Nations do not apply in the present case. However, the Hungarian Government as a courtesy to the Council's President will ask the purchaser of the goods to leave them untouched where they now lie." This was interpreted by France and the Little Entente as an act of open de-

fiance in addition to a violation of the Treaty of Trianon. The auction of the scrapped rapid-fire arms was held at St. Gothard on February 24. The Hungarian Railway Administration received about \$16.00 per ton for the debris which weighed in bulk 17,000 kilograms. The Budapest dealer who purchased the scrap iron for 1,800 *pengo*, or about \$300.00, agreed to let it remain where it was until the League of Nations Council concludes its discussion.

On February 28, Captain Ernst Lombos, who was designated by the War Office to supervise the destruction of the smuggled machine guns, became suddenly insane and was taken to an asylum. It was reported that the seizure was caused by worry and excitement over the destruction of the 2,000 weapons.—By a vote of 139 against 32, Parliament passed a bill modifying the restrictions on Jewish university students, or the so-called *numerus clausus*. The new legislation abolishes the rigid quota percentage system of the 1920 law and leaves the number of Jewish students to the discretion of the Minister of Education. The status of the Jews is also changed by recognizing them as Hungarians of "Jewish religion." The bill was opposed by the Right and the extreme Nationalists on the ground that the Jews constituted a distinct race, while the Socialists and Democrats opposed the new law because it still limited the Jew's rights as a human being.

Ireland.—The condition of Catholics under the Government of Northern Ireland led to the beginning of a more efficient reorganization of the Catholic population.

Catholics in Northern Ireland In Belfast a new body called the Catholic Union was instituted. Its program calls for a greater cohesion of Catholics to safeguard and to forward their interests in municipal matters. A larger effort to curb the religious intolerance of the Northern Government was also made. In the beginning of February, the opposition parties in the Northern Parliament issued a manifesto calling attention to the injustices practised towards the minorities by the Government of Lord Craigavon. In particular, it strongly objected to the abolition of proportional representation in Parliamentary elections, a measure which the Government announced it would propose. The Catholic and Nationalist population considered this project almost as a disfranchisement scheme. By the former redistribution of constituencies, the Catholic vote was rendered ineffective; the further proposals for redistribution would aggravate this condition. One of the serious difficulties with which the Catholic political leaders have had to contend was the neglect which Catholic voters showed in regard to registration. In several areas where Catholics were in the majority in the population, they were a minority in the electorate. A remedy for this defect was attempted by the formation of committees throughout the Six Counties for the purpose of impressing Catholics in the Northern Area with the necessity of electoral registration.

Italy.—Relations with Austria were severely strained as a result of the action of the Austrian Parliament, which, on February 23, voiced a practically unanimous protest against the treatment of the German-speaking minority in the Italian Province of Bolzano (Italian Tyrol).

Treatment of Tyrolese Protested An Austrian Deputy, Herr Kolb, brought the matter to the attention of Parliament in the midst of a budget discussion, and his speech was followed by sympathetic protests from representatives of all parties. After a protracted demonstration, Chancellor Seipel addressed the Parliament in a carefully worded speech, in which he deprecated all interference in the internal affairs of Italy, but asserted the right of Austria, "where free speech is recognized, to discuss such matters in orderly and duly elected assemblies." Austria, he contended, could not well refer the matter to the League, nor to the Quirinal, but relied, for a solution of the difficulty, on a higher tribunal than international law, namely, on the conscience of the world. The frank utterance of the Chancellor received the indorsement of all parties in Austria.

Signor Auriti, Italian Minister to Austria, was at once called to Rome by Premier Mussolini. This was at first reported in the Italian press as a formal break of

Mussolini Confers with Ministers relations, but it was announced later that he was merely summoned for consultation with the Premier and the Foreign Office. Before leaving Vienna he had a long conference with Chancellor Seipel. On arrival in Rome, he presented to the Premier authentic copies of the speeches made in the Austrian Parliament. The Austrian Minister to Rome was also received by Mussolini.

The reaction in the Italian press was violent for a few days, but later assumed a somewhat more conciliatory tone. Early editorials pointed out that the number of

Reaction of Italian Press Tyrolese involved in the matter was insignificant, amounting to only a fraction of the annual increment in the total population of Italy. Rights of minorities, it was asserted, must not conflict with the uniform application of the laws in all the provinces. In the Italian Parliament deputies filed interpellations of the Premier, inquiring what action he would take with reference to the "impudent falsehoods" and "intolerable intervention in Italian affairs." The Premier deferred action, postponing his address to the Parliament from day to day, till the popular excitement might subside.

Nicaragua.—Consequent on an unexpected meeting with a group of General Sandino's guerillas on February 27, five miles northwest of Jinotega, a band of American marines reported heavy casualties. Three

New Marine Losses American soldiers were killed outright and nine others wounded, two of them so severely that they died shortly afterwards. The marine patrol consisting of thirty-six men had taken supplies from Condega to Yali and was making the return trip when the Sandinistas were met. News of the casualties was slow in reaching Managua as the information was

picked up by aviators from panel signals and at first was very vague. Despite their heavy losses the marines succeeded in gaining control of the Sandino stronghold where they had been attacked. The General himself was reported hovering about the Honduran border in the hope of getting munitions and supplies from Honduras. While these military operations were occurring the political situation remained unchanged. The American Secretary of State again reiterated the determination of his Government to be absolutely impartial in the forthcoming elections. General Moncada remained the candidate of the Liberal party while the Conservatives had not yet placed anyone in the field. Certain local factions were urging a coalition plan that would nominate a compromise candidate between the Liberals and Conservatives, but it was not meeting with support from political leaders or among the people generally.

Poland.—According to the new ordinance on emigration issued at Warsaw, the Polish authorities are directed to limit or to discontinue entirely all emigration

Emigration Ordinance from Poland to overseas countries. This ruling was due to the inability of many emigrants to find employment in their new surroundings, with the result that their condition was worse than in their native country. The ordinance does not apply to wives, parents and children who emigrate to join their husbands, sons or fathers. It does not apply to those who wish to proceed to the United States and Palestine, and makes only partial restriction of emigration to Brazil and Argentina.—The trial of fifty-six alleged members of a Ruthenian Communist organization was held at Vilna on February 24. These men were accused of attempting to overthrow the social and political order of Poland and to set up a Soviet regime. Four former Deputies were included in the number of the defendants.

Portugal.—The Official Gazette of the Government carried, on February 25, announcement of a new electoral law for the Presidency, the election to be held on March

Presidential Election 25. Under the new measure, direct popular suffrage replaces choice by the two houses of Parliament. The term of the President is extended from four years to five, with right of re-election for a second term. Citizens in full enjoyment of political rights, not possessed of dual citizenship, are eligible if over forty-five years of age. General Carmona, the head of the present military dictatorship, was regarded as the probable choice of the people, on the strength of his record of successful government since the coup d'etat of May, 1926. Authorization of a loan of over \$50,000,000, for internal improvements and stabilization of the currency, was under advisement of the League of Nations. A favorable report was confidently expected by the Government.

Russia.—The resignation was announced on February 18, of A. P. Smirnov, Commissar for Agriculture,

Grain-Storing Drive owing to failure to manage the grain-storing campaign undertaken by the Soviet Government in order to cope with the existing grain shortage. Grain products stored to January, 1928, were said to amount to scarcely 5,000,000 tons, compared with the more than 7,000,000 tons stored at the same time in the previous year, although the harvest of 1927 exceeded that of 1926. The newly appointed Commissar, Nicholas Kubiak, was expected to take energetic measures to improve the existing grain-storing system, and to exert more pressure on the recalcitrant elements among the peasants. The blame was laid chiefly on the *kulaks*, or wealthy peasants, for backwardness in delivering grain. On February 25, the Council of People's Commissars issued a decree signed by Premier Rykoff, entitled "Measures for the Extension of the Spring Grain-Sowing Area in the Current Year." The decree has nineteen clauses, which may be summed up as follows: (1) Admission that the Autumn sown area was somewhat short. (2) A call for the most energetic possible action by all the Soviet press, Communist Party and State organizations. (3) Insistence upon a prompt and adequate supply of agricultural tools, machinery and spare parts, and credit facilities for them. (4) That the State supply 6,250,000 bushels of selected seed to the "contractatsia," a sort of bounty system for poorer peasants, and provide upward of 10,000,000 rubles for financing this.

League of Nations.—Little progress was reported from the deliberations of the Security and Arbitration Committee. The old divergence of views between Germany and France continued to make itself apparent. Germany showed itself opposed to the Benes plan of a Central European "Locarno," which France was said to favor. Fear of too absolute a form of draft treaties was also expressed by Dr. von Simson, the German delegate. The British also expressed themselves in favor of regional security compacts, but opposed to arbitration agreements, as favored by Germany. Three types of security agreements were proposed by M. Politis of Greece, who was entrusted with the task of drawing up a memorandum for discussion. The first type, for which he expressed preference, was a complete treaty comprising the principle of non-aggression, the pacific settlement of all disputes and mutual assistance; the second omitted mutual assistance, and the third contained only a clause for non-aggression. These treaties could be either regional or bilateral.

Some excitement was reported at the session of the Security Committee on February 28, owing to the speech of Señor Castillo, Minister of the Argentine at Berne.

Monroe Doctrine Discussed During discussion of articles of the League Covenant, Señor Valdez of Chile made reference to Article 21, which speaks of the Monroe Doctrine as a "regional understanding." Señor Castillo denounced this phraseology, and insisted that it was not a regional understanding, but merely a unilateral agreement. The words of

the Argentine delegate were taken up by some of the Paris press, and used to allege some inconsistencies between the reservations of the Monroe doctrine and the unwillingness of Secretary Kellogg to allow any reservations in the proposed peace treaties. Mr. Hugh S. Gibson, American Ambassador to Belgium, visited Geneva on February 27, and was announced as the head of the American Delegation at the coming Preparatory Disarmament Commission session.

On January 1, 1928, 200,000 domestic slaves of Sierra Leone were set free in accordance with legislation passed in September of last year. This was an outcome of the **Slavery and Health Achievements** Slavery Convention adopted by the Seventh Assembly in 1926. The convention was signed by Egypt on February 16. The Convention provides for the suppression of the slave trade and the progressively complete abolition of slavery in all forms. It also provides against compulsory or forced labor taking forms analogous to slavery. The text of the Convention was sent officially to the United States in May, 1927, but has not yet been acted upon by the Washington Government. The Health Organization of the League has been actively interested in the question of epidemics in the Far East. A meeting was held at Calcutta in December in cooperation with the Far Eastern Association of Tropical Medicine. Bulletins on infectious diseases have been sent out regularly. Assistance was given to the Argentine Republic, Brazil and Uruguay in organizing health work.

The *Jewish Daily Bulletin*, in its Jubilee issue, points out that it is the fate of the Jewish people to have no place among the fifty-five nations which belong to the League

Jewish Representation of Nations. In order however to have some contact with the work of the League, some of the Jewish organizations have been obliged to establish their own representation at Geneva. The Zionist Office was set up at Geneva about three years ago. The Office of the council for the protection of Jewish minority rights was also established near the Zionist Office. Agudath Israel recently sent its representative to Geneva to protest against the reform of the calendar, and other organizations in behalf of labor, immigration and oppressed minorities have sent their representatives.

Next week, G. K. Chesterton will present "Protestantism: A Problem Novel," in which he deals faithfully with Dean Inge's latest effusion.

"What One Layman Did," by Charles T. Corcoran, is one answer to Louis Allen's question in this issue. It is the story of a man who made thirty-eight converts in one year.

"The Injunction in Labor Disputes" is a careful study by Paul L. Blakely of one of the most discussed questions of the day.

Michael Earls' "I Sez, Sez I," and "The Church of the Salt Springs" were unavoidably held out of this issue and will appear next week.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, MARCH 10, 1928

Entered as second-class matter, April 15, 1909, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 29, 1918.

WILFRID PARSONS
Editor-in-Chief
PAUL L. BLAKELY FRANCIS X. TALBOT WILLIAM I. LOVERGAN
JOHN LAFARGE CHARLES I. DOYLE JAMES A. GREELEY
Associate Editors
FRANCIS P. LEBUFFE, Business Manager

SUBSCRIPTION POSTPAID
United States, 10 cents a copy; yearly, \$4.00
Canada, \$4.50 Europe, \$5.00

Addresses:
Publication Office, 1404 Printing Crafts Building
Eighth Avenue and Thirty-third Street, New York, N. Y., U. S. A.
Telephone: Chickering 3082
Editors' Office, 329 West 108th Street, New York, N. Y.
CABLE ADDRESS: CATHREVIEW
Stamps should be sent for the return of rejected manuscripts

Letters received just before AMERICA goes to press bring the sum of \$859.00, first fruits of the appeal for the starving miners in the Pittsburgh diocese.

Are Catholics People?

CATHOLIC PRIESTS, in the judgment of a good Protestant, are not persons at all. We are not men, we have not characters to lose, we have not feelings to be wounded, we have not friends, we have not penitents, we have not congregations; we have nothing personal about us, we are not the fellow-creatures of our accusers, we are not gentlemen, we are not Christians; we are abstractions, we are shadows, we are heraldic emblazonments, we are the griffins and wivers of the old family picture, we are stage characters with a mask and a dagger, we are mummies from Egypt or antediluvian ornithorhynchus; we are unresisting ninepins, to be set up and knocked down by every mischievous boy; we are the John Doe and Richard Roe of the lawyers, the Titus and Bertha of the canonists, who come forth for every occasion, and are to endure any amount of abuse or misfortune. Did the figures come down from some old piece of tapestry, or were a lion rampant from an inn door suddenly to walk the streets, a Protestant would not be more surprised than at the notion that we have nerves, that we have hearts, that we have sensibilities. For we are but the frogs in the fable; "What is your sport," they said to the truant who was pelting them, "is our destruction"; yes, it is our portion from the beginning, it is our birth-right, though not quite our destruction, to be the helots of the pride of the world.

These are not the words of any editor of AMERICA. They were written in 1851, and delivered before the Brothers of the Oratory, by Dr. John Henry Newman. They are recommended to the prayerful consideration of editors who publish signed or anonymous caricatures of Catholic doctrines.

Another Exploiter of the Catholic Question

THE latest magazine to exploit the Catholic Question is *Current History*, published by the New York Times Company. In its March number, under the distasteful title "The Pope and the Presidency," a Baptist minister named Fountain once more attacks the Catholic Church, and the defense is sustained by Dr. John A. Ryan, of the Catholic University. Following that, five Protestant ministers express their opinions of the two papers, and Mr. Michael Williams writes an epilogue.

As Skippy would say, the whole matter is to us very disgusting. Apart from the evident lopsidedness of the six-to-two discussion, John Dickinson, one of the commentators, does Dr. Ryan a serious injustice, by making him say what would bring him into grave conflict with his ecclesiastical superiors if he had said it, namely, that some recent papal pronouncements "are not vested with infallibility *so as to render them binding on Roman Catholics*." Though he holds them not certainly infallible, Dr. Ryan does not deny that these papal pronouncements are truly binding on Catholics. The same injustice was done him in the news story which appeared in the columns of the *Times*.

As for the discussion itself, it is highly instructive. The gist of it can be put thus. A Baptist minister renews the attack on the Catholic Church made last year by Mr. Charles C. Marshall. In doing this he sets forth what he conceives to be the true Catholic doctrine on Church and State, and then triumphantly refutes it. In answering him, Dr. Ryan simply pulverizes the whole argument by pointing out that what has been refuted is at least not Catholic doctrine, whatever else it may be. Here is a highly qualified expert giving his testimony that Mr. Fountain has not made an even approximately correct presentation of Catholic doctrine. Is his testimony accepted by the other parties to the dispute? Not at all. Most of them blandly accept the non-Catholic outsider's version of what Catholics hold and refuse to receive the word of the Catholic expert on what he himself believes.

Newman, in his "Present Position of Catholics," from which the words of the first editorial are quoted, has said everything that need be said on the treatment to which Catholics are at present being submitted. "If our opponents would decide the matter by testimony," he says, "if they would submit their assertions to the ordeal of facts, their cause is lost; so they prefer to go by prejudices, arbitrary principles, and texts." "Protestantism has nothing left for it, when it would argue about us, but to have recourse to its 'texts', its chips, shavings, brick-bats, potsherds and other odds and ends of the Heavenly City, which form the authenticated and ticketed specimens of what the Catholic religion is in its great National Museum." "If Protestants will not take their information from Catholics on points such as this, but are determined to judge for themselves and insist on the letter, there is no help for it."

Mr. Fountain duly presents his "texts" from Pius IX, Leo XIII and Pius X, and builds up, as Mr. Marshall did, a body of "Catholic doctrine" which no Catholic ever

subscribed to. Will his non-Catholic readers take his word for it and not that of Dr. Ryan? No doubt, for Dr. Ryan's crushingly logical demonstration is dismissed as the "subtleties of dialectics." They are not going to change their old "Mumpsimus" for his new "Sumpsimus."

"Jewish" Persecutors in Mexico

THE publication of an article by Mr. Adolphe de Castro, "Retributive Justice in Mexico" in the *Reflex* for February, 1928, is regrettable. We should think it far more deeply regrettable, did we believe that it expresses the attitude of our Jewish fellow-citizens toward the political group now in control in Mexico.

But we do not. As far as our experience goes, the Jew in America yields to no man in his love of religious and civil liberty, and in his hatred of tyranny and oppression. No instance of the approval of Calles and his bloody regime by an American Jew has come to our notice. We do not believe that any has been made. From what we know of such leaders as Louis Marshall, Rabbi Stephen Wise, the editor of the *American Israelite*, and others, we do not believe that any will be made by any man who can claim to speak for his Jewish co-religionists.

Briefly, Mr. de Castro's thesis is that since Catholics have persecuted Jews whenever an opportunity offered or could be wrested, American Jews should applaud the Mexican officials who now persecute Catholics. In fact, writes Mr. de Castro, it is wholly a case of retributive justice, since the men who hold the sword over the Catholic Church and her children in Mexico, are largely of Jewish blood. De la Huerta and Madero were of semitic origin and tradition; so is Saenz; so too Obregon and Calles.

As to these attributions of Jewish blood, we are not greatly concerned to know whether or not Mr. de Castro speaks with accuracy. Nor are we concerned here with the grisly tales of persecutions of Jews by Catholics which Mr. de Castro has collected from many lands and many ages, except to assert, that no one can detest and abhor them more fiercely than ourselves. At the same time, of course, we protest with fair-minded scholars, the all too common practice of attributing to the principles of the Catholic Church every excess of which savage and brutal men, Catholics in name but not in life, have been guilty. And, finally, our present purpose is not to expose, or even to protest, the falsity of the grotesque charges which Mr. de Castro brings against the Church in Mexico, contrasting it with such upright, self-sacrificing characters as Obregon, Saenz, and Calles.

What should be pointed out as deeply serious in Mr. de Castro's article is the belief therein expressed that he can appeal to the American Jew's love of revenge. He must indeed rate his co-religionists meanly when he thinks that they will welcome this stark defense of blood for blood.

If the breasts of our Jewish fellow-citizens are so hot with the remembrance of past wrongs that they can applaud the butchers who murder men and women simply

because of their religious belief or confiscate their property for the same reason, we can only say that we have misjudged them. But we are convinced that Mr. de Castro's appeal will be made in vain. In our judgment, it will not be considered by the leaders of the Jewish people in this country, or by Jews in general, except to be repudiated.

We do not know Mr. de Castro's nationality. It may be American. But his principles and ideals are not. Nor are his religious views in harmony with the traditions of the Jewish people, but akin, rather, to those of the worshippers of Moloch. We suggest that Mr. de Castro carry his gospel of hatred to another market, to some Klavern of the Klan, for instance, or, if he will consent to suppress his name, to the *Atlantic Monthly*. Americans will have none of it.

Injunctions and Starvation

IT is quite certain that there is a time and a place when injunctions are necessary. The occasion may be so extreme that unless immediate action is taken by the courts, loss of life and destruction of property may result.

It is at least equally certain that in far too many instances injunctions have been granted not because of pressing needs, but, mainly, to deprive the workingman of his rights.

The blanket injunction issued by a Federal court in Western Pennsylvania some months ago may fairly be said to be of this character. We speak objectively, with no thought, surely, of impugning the motives of Judge Schoonmakers. This injunction not only strips the striking miner of certain natural and constitutional rights, but subjects him to summary punishment should he dare to publish his wrongs in a manner not approved by the court. He may be punished without a jury and without a trial, without the opportunity of cross-examining his accusers, without release on bail pending a revisory process—and there are no statutory limits on the duration of the imprisonment which the judge may decree.

It may be that all these judicial frowns are necessary. But, we doubt that the issues are so serious as to require the forfeiture of so many important constitutional rights by entire classes and groups. In any case, we should prefer to have this question decided by some authority higher than the court which granted the injunction.

This, in all probability, we shall not have. The unions have not enough money to feed their starving members. Certainly they have none to use on appeals.

Even worse, in some respects, was the injunction granted by a State judge. This Solon admitted, first, that no hearing had been given the strikers, although the injunction was issued six months ago; next, that the injunction fairly deprived the worker of most of his constitutional rights; and, finally, that he was financially interested in the mines in favor of whose owners he had granted the injunction.

It may be supposed that in this case, also, the strikers have thought it better to use their funds for hungry women and starving children than in the courts.

From reports gathered by the Senate Committee now investigating in Western Pennsylvania, it appears that the condition of the miners and their families is appalling. Up to the present time, neither the American Red Cross, nor any similar society, has cared to help them.

It seems to us that this fact too merits investigation. Granted that the strikers are criminals, these underfed women and children, half-clad and housed in miserable, disease-breeding shacks, are not. Do the great national associations supported by the people at large for the relief of suffering fear that a piece of bread given to a starving child will let loose upon the country red riot and license? But even a criminal is fed by his jailers.

Last week we published the appeal of the Bishop of Pittsburgh, who asked a collection in every church in his Diocese to be used in the purchase of food and clothing for these distressed people.

We repeat that appeal now. We shall be glad to forward to the diocesan authorities any funds, great or small, that may be entrusted to us.

Julius Caesar's Jesuit Astronomer

ON the twenty-ninth day of February in this present year of grace, our venerable neighbor, the *New York Times*, consulted the calendar and concluded that something ought to be done about it. Thereupon a bright young man was deputed to explain to the breathless readers of the *Times*, why the year was leap, and how it became so.

It is not difficult to picture this young man pulling down volume after volume of the *Encyclopedia*. That method did not die with the critic who read up on China in "Cha to Con" and on metaphysics in "Med to Mum," and, combining his information, wrote a leader for the Eatanswill *Gazette* on Chinese Metaphysics. On the whole, however, our young man acquitted himself with credit. Beginning with Julius Caesar, he traced the vagaries and davarications of the moon and other heavenly bodies, through the centuries down to 1582, and Pope Gregory, the thirteenth of that name.

Caesar, it was generously conceded, had done fairly well. He "fixed the time entirely by the sun," and decided that the year was to consist of $365\frac{1}{4}$ days. "But at that," added the spokesman for the *Times*, "Caesar and his astronomer, Clavius, were wrong."

Up to that point we had followed the essayist with an admiration quite out of proportion to our wholly negligible knowledge of astronomy. But when he assigned to Julius Caesar, as his astronomer, the Rev. Christopher Clavius, S.J., we began to suspect that accuracy was not among his many gifts. For Christopher Clau, afterwards known to the learned world as Christopher Clavius, was born at Bamberg, in Bavaria, in 1538.

It is commonly thought that Julius Caesar had died some years before that date. In fact, one may state with assurance that Julius Caesar and Christopher Clavius could not have been contemporaries.

However, the amusing slip recalls the name of a man noted alike for his piety and his immense learning. For

the greater part of his long life Clavius was professor of mathematics in the Roman College; esteemed by his contemporaries, Tycho Brahe, Kepler, Galileo Galilei and Magini, he was called "the Euclid of the sixteenth century." His chief merit, as Müller writes, lies in "his profound exposition and masterly defense of the Gregorian calendar reform, the execution and final victory of which are due chiefly to him." The last of his five huge tomes, "Mathematical Works," published at Mainz toward the end of his life contains the chief of his dissertations on the calendar.

After all, since the excess in his calculation of the length of the year amounts to but twenty-six seconds, or one day in 3,323 years, it is an error which the astronomer can easily rectify, and most of us will not note. Clavius died in Rome on February 12, 1612, after fifty-seven years in the Society of Jesus.

That Federal Education Bill

THE delegates to the convention of the National Education Association, recently in session at Boston, were so engrossed with denunciations of President Lowell, and encomiums of Mayor Thompson's chief aversion, Mr. William McAndrew, that they forgot all about the Curtis-Reed Federal education bill. Possibly they will remember later.

This tottering wreck, a mere shadow of the roaring giant of October, 1918, has become a familiar figure as it stumbles through the halls of Congress. Whatever else it may be, it is a monument to the perseverance of the National Education Association. If the bill does not pass, the failure cannot be attributed to Mr. J. W. Crabtree or to Miss Charl Williams.

These officials of the Association, with the aid of Mr. Hugh Magill, Dr. Keith, Dr. Bagley, and other champions, scoured the plains and climbed the hills, rallying the faithful and proclaiming the message that it was time to come to the aid of the party. At first, success attended them. The bill promised "to do something for the schools," and that is always a popular battle cry. A closer and cooler examination, however, disclosed the fact that it was more likely to "do" the schools.

Some arguments recently put forth indicate that the supporters of the measure are becoming desperate. A well-wisher in a New England town, it is reported, has been urging reluctant teachers to join the Association, and support the bill with vim and vigor, "for it will surely raise your salary."

Ordinarily, the teacher asked for a subscription by one who promises in return a raise in salary, is justified in calling the police. In this case, however, the arm of the secular power should not be invoked. The well-wisher is not a criminal. He simply has never read the bill.

In this respect, he is like many others who at local and State conventions have moved that the Federal Education bill be approved. The thing has only to be known to be rejected by any man who believes that the less Washington politicians have to do with the schools, the better for the schools.

Liguori and the Vikings

JOHN LAFARGE, S.J.

AT ten a.m., on January 10 of this year, there began in the little courtroom at Kristiansand, in Norway, one of the most remarkable trials of modern times: the suit brought by Mrs. Martha Steinsvik, lecturer, against Father C. Riesterer, a Catholic priest, for his criticism of her anti-Catholic utterances.

It was a dramatic scene. To quote one of the Norwegian dailies:

The venerable old priest, with his good-natured countenance, sat quiet and collected, waiting for the curtain to go up on the first act. Slightly in front of him sat Mrs. Steinsvik. A restless nervousness seemed to play over her, and energy and the light of battle shone in her lively eyes.

As a public trial involving the utterances of a learned priest, an anti-Catholic prosecution, and the attention of a Protestant nation, the courtroom at Kristiansand carried one's mind back seventy-eight years to the famous trial of Dr. Newman for his exposure of the apostate Achilli, in preparation for which ordeal, it is said, Newman spent the entire night in prayer before the Blessed Sacrament.

The eyes of a whole nation were upon the courtroom. Every detail was reported by the Norwegian press. Though seventy per cent of the people of Norway live in the open country, yet there is hardly a remote farm where the printed word does not reach, for there are 854 periodicals, daily, weekly and monthly, for a population of little more than two and a half million.

Mrs. Steinsvik has been of late the anti-Catholic storm-center of Norway, not unlike a well-known legislator in this country. The frantic excitement which she has shown and to some extent succeeded in arousing throughout the length and breadth of the land takes the form of a real panic lest Norway be converted to the Catholic Faith. Her alarm seems rather hard to explain, since the Norwegian Catholics form less than one thousandth part of the total population (2,612 out of 2,649,000), of whom only two and one half per cent are not members of the State Lutheran Church. Realizing the fact that a mysterious interest in the ancient Church of Norway has begun to show itself in every phase of modern Norwegian intellectual life, yet conscious of her weakness in trying to appeal to the past, she hurled herself in traditional style against the supposed horrors of the confessional, and against Catholic moral teaching in general, as corrupted by "Liguori" and other "Jesuits."

Father Riesterer's comments on these utterances had appeared in the *Agder Tidend*, of Kristiansand, for August 21, 1925. Some of the more extreme statements he had characterized as "lies." Not accusing her of wilful distortion, he had remarked that, knowingly or unknowingly, she was circulating patent falsehoods, and doing the work of the Evil One thereby. Three accusations in particular aroused his strongest resentment: her accusa-

tion that improper questions were asked by priests of women in the confessional, that the Church at times enjoined "prostitution," and that sins committed in connection with the confessional were condoned, or made light of. To Father Riesterer's criticisms of her utterances Mrs. Steinsvik took exception by due process of law, on the ground that the expressions used were defamatory, and that the claim that she uttered falsehoods was damaging to her career as a public lecturer.

The case was tried before the local magistrate, Herr Norem, with two assistants on the Bench, all Protestants. The Court appointed an expert theologian for each of the two parties: for Mrs. Steinsvik, Prof. Ihlen; for the defendant, Father A. Lutz, O.P., both of Oslo. Three other Catholic priests, Fathers Breukel, Jorna, O.P., and Sund, appeared also as expert witnesses for the defence. The task of the defendant was to prove her utterances false, and his criticisms thereby justified.

Father Riesterer immediately acknowledged the authorship of the criticisms as quoted. They were then taken up point by point in a long and extremely complex discussion that lasted for a week. The second day the three judges were closeted together from five until nine p.m.; the third day until ten-thirty at night. The courtroom was packed. The reports of the trial were broadcast over all of Norway. Despite some disclaimers to the effect that the procedure was not against the Catholic Church but only against some of her theologians, both Mrs. Steinsvik in her statement, and Prof. Ihlen in his learned but largely irrelevant discourse, sought to create the impression that the entire Catholic Church was on trial. This version was accepted without question by a large part of the Protestant commentators both during and after the event. Father Lutz, however, in his initial testimony as expert for the defence, insisted that the prosecution keep strictly to the point as to whether the specific allegations made by Father Riesterer were true, or, in other words, whether or not there were any foundation to the specific accusations made by Mrs. Steinsvik.

No point was left untouched by the Court, whose only desire appeared to be to get to the bottom of every discussion. Volumes of St. Alphonsus Liguori, De Lugo, Marianna, Tamburini, *et al.*, were ransacked for texts, as the peculiarities of Mrs. Steinsvik's translations began to come to light. Newman's classic discussion with Charles Kingsley was recalled by the prolonged debate as to mental restriction.

Although Mrs. Steinsvik dramatically asked that the doors be closed during the discussion of the questions asked in the confessional, the net result was that the judges were deeply impressed by the wisdom and the reserve of the Catholic Church in handling matters relating to purity. Father Riesterer's explanation of the purpose

of moral theology, and the reasons for its treatment of different phases of vice as well as of virtue, wrung even from the plaintiff and her counsel an admission of the moral power of the confessional for furthering purity of life, especially among the young.

One peculiar turn of events produced a marked impression on all present, and showed at the same time the true animus of Mrs. Steinsvik. I quote from the account given of the proceedings by *St. Olav*, the Norwegian Catholic weekly, for February 10.

Mrs. Steinsvik had read to the Court an extract she had made from Prof. Brandrud's "Convent Girl" (*Klosterlasse*), and had permitted it to go on record as proof of the corrupting teaching of the "Jesuits." She took pains to lay great weight on Brandrud's "great authority" and his "scientific" work. The long extract was listened to in profound silence by everyone present. Pastor Riesterer also followed the reading of the passage with undisturbed calm. After she had finished, her counsel began to speak, and there was no lack of exalted language as to Professor Brandrud's great store of knowledge and scientific achievements.

After Mrs. S. and her counsel had finished with their endorsement of Professor Brandrud, Father Riesterer arose and announced very simply that he was in possession of a letter from Professor Brandrud in which this latter acknowledged his mistake and declared that he could no longer hold what he had said in his book, "The Convent Girl," concerning Gury, Sanchez, and Tamburini and their teachings as to the points which were precisely under discussion that moment in the courtroom.

This communication was like a bolt from the blue. Mrs. S. was so dumbfounded that she could only stammer, "I must have leave to explain myself." When she finally obtained permission for this she . . . said that she was already fully cognizant of the letter and that Brandrud did not wish to stick to his declarations. Rather he had himself told her of it, and advised her to use him as an adviser or a witness. She had finally upbraided him for writing this letter and expressed the fear that she felt that Riesterer would use the letter against her in court. But Brandrud had said, "I do not believe that will happen." . . . Even the judge had to smile. She was evidently in a painful situation and Father Riesterer forebore from pure compassion to insist on the matter, but rather let her acknowledgment act from its own weight.

But can we believe her own word? Brandrud knew very well that the priest would, in case of need, make use of his letter in court. Is it then true that he said to her: "No, I do not believe that will happen"?

At the conclusion of the long discussion, Herr Hannaas, counsel for the defence, summed up the whole situation by pointing out how entirely illogical was the whole series of suppositions involved in Mrs. Steinsvik's attack. "Her accusations cannot be true," he remarked. "The world of Catholicism would be a brotherhood of criminals, if it did not rise up in universal protest against its priesthood, if it were as is depicted by Martha Steinsvik, a bearer of uncleanness amongst the people. . . . Persons of the type of Chiniquy and Grassman—whom she had quoted as 'prominent Catholic priests and authorities'—have no right to be called upon as witnesses for the truth in such matters."

Judgment was rendered at six p.m. on January 18, again before a crowded courtroom. The sentence clearly distinguished, as Father Lutz pointed out, between two things: Riesterer's insistence that the plaintiff's accusations were untrue and unjust; and the strong words that Riesterer had used in order to characterize this untruth and injustice. With regard to the second point involved,

the defendant's strong language, the court adjudged an apology to be in order, and Father Riesterer expressed his willingness to take back the injurious expressions "lying," "mass of lies," etc. He was acquitted, however, from the remainder of Martha Steinsvik's charges, and she was ordered to indemnify Father Riesterer to the extent of five hundred *kroner*, and to indemnify the State, for the costs of the trial, to the same extent. With this, the case came to an end.

Despite a feeling that the "strong language," even if not wholly prudent, was really justified in view of the vileness of her accusations and that the woman's bad faith had been indicated, the result of the trial was received with great satisfaction by the Catholics of Norway. The utmost credit was afforded to Judge Norem, who had to face an avalanche of criticism from Lutheran sources as a result of his efforts at absolute impartiality. Contrary insinuations he met at once with vigorous threats of legal vindication.

Looking at the wider significance of the trial, its net results offer at least two lessons of more than merely local interest.

The first is: the publicity of such judicial investigation has had the same result on this opponent of Catholicism that it has had on countless others: it has shown her up for what she really is. A few days after the trial A. Naerup, one of the leading Protestant publicists of Norway, wrote in *Nationen*:

Mrs. Martha Steinsvik does not occupy the position in society which should make her justified or especially obliged to begin an attack on the Catholic Church and Catholics. On the contrary, Mr. Riesterer, as a Catholic priest and as the head of his community, was not only justified but absolutely obliged to undertake the refutation of Mrs. Steinsvik's violent attack.

On the other hand, the fear that she has revealed of the spread of the Catholic religion in Norway is a testimony in itself to the inward reality which the Catholic Faith is felt to have in contrast to the self-contradiction and internal disintegration found in the Norwegian State Church, which are causing alarm to its more thoughtful and deeply religious members. Three of the most brilliant national leaders in Norway today are converts to the Catholic Faith, Msgr. Kjelstrup, Sigrid Undset, the novelist, and Lars Eskeland, the master-teacher of Norwegian youth. The ancient Church, the Church of St. Olav, of Leif Eriksson, of Olav Tryggvason, is coming back into her rights as the real Church of Norway. Men remember that when all Norsemen were one, and not divided by foreign intrigues into rival little nations of Sweden, Norway, Iceland and Denmark, they were one also in the Faith, and thereby were one with the rest of the civilized world.

"It was the Catholic Church that christened our land!" exclaimed Herr Hannaas in his defence. "She it was, who for centuries was the bearer of the ecclesiastical and national culture in this country. The judgment of history and the story of the stones tell us that with the vanishing of the Catholic Church our people suffered a great spiritual and national blow."

The restoration of Norway to her heritage of Faith

is the ideal of the little group of Norwegian Catholics, who are an example to the rest of the world for their zeal and learning. "It is not we who have chosen this ideal," writes Father Lutz, "it is this ideal which has

chosen us. There is a higher reality than our intelligence and will, namely God's will and the word of Christ, 'that they all may be one.' We do well to hasten the fulfillment of those hopes with our prayers.

American Loans to the Pope

THOMAS F. MEEHAN

IT is announced from Chicago that His Eminence Cardinal Mundelein has undertaken to place a loan of \$1,500,000, the proceeds of which will be devoted to build the much-needed new "Urban College of Propaganda Fide" in Rome. The money will come from twenty-year bonds bearing five per cent interest, secured by certain revenues which the Holy See will allocate for that purpose. The "Bishop of Chicago" is a corporation chartered by the State of Illinois, and his Eminence, as such, will endorse the bonds thus providing additional security.

The "Urban College of Propaganda" has suffered for some time from lack of accommodations and modern equipment for its classes. The financial solution of the problem was the formal obstacle for any definite move in construction details until Cardinal Mundelein, confident that he could rely on the proverbial generosity and devotion to the Holy See of his fellow American Catholics, offered to negotiate the necessary loan. He has been given the authority to do so, and there can be no doubt that with his usual ardor to accomplish big things, he will carry it to a successful result.

It is of interest to recall in this connection a former loan made here for the Holy See for \$4,000,000. It was floated in 1866, sponsored by the first American Cardinal, Archbishop John McCloskey of New York. It was long before the era of "Big Business" and the scientific exploiting of financial enterprise, so His Grace of New York went about the task in a very modest way. He had a circular printed on two pages of note-size paper and endorsed, "To the Members of this Church." These were distributed among the congregations at the Cathedral and other leading churches of New York. The circular read:

ROMAN LOAN

AMERICAN ISSUE—FOUR MILLION DOLLARS

To the Members of this Church:

As the subscription to this Loan must be closed on the 15th of September, it is hoped that the members of this Church will, without delay, name the amount of their subscription to the Rector, or send it to the Agent.

To ensure the Treasury of the States of the Holy See complete independence during the negotiations pending between the Governments of France and Italy for the liquidation of the Papal State debt, His Holiness, Pope Pius IX, by Pontifical Act of the 11th of April, 1866, decreed the emission by subscription of the Loan now offered to the public.

Although former loans have commanded nearly par, His Holiness, in view of the present monetary situation, not wishing to impose a sacrifice upon those willing to assist him in surmounting his present temporary embarrassments, as well as to present in-

ducements to capital, has decided to issue this Loan at sixty-six (66) dollars gold for the one hundred dollar gold bond, bearing 5 per cent interest, thus giving more than seven and one-half per cent interest on the amount invested.

The interest is payable every six months at the banking house of Duncan Sherman & Co., No. 11 Nassau Street, corner of Pine, where subscriptions are received.

It is believed that this Loan will commend itself to capitalists generally and undoubtedly will to all Catholics, having at heart a desire to prove that His Holiness never addressed himself to them in vain.

No investment can present greater security than one guaranteed, as this is, by the pledged faith of the State, which has always punctually fulfilled every engagement of its Pontifical Head.

Mr. Robert Murphy, being the bearer to us of introductory letters from the Apostolic Nuncio at Paris, we feel authorized to commend most earnestly, the objects of his mission to the Rev. Clergy and faithful of our diocese.

Given at New York, this 23d day of June, A.D., 1866.

JOHN,

Archbishop of New York.

The letter which Robert Murphy, the fiscal agent, brought with him from Paris followed:

APOSTOLIC NUNCIATURE IN FRANCE

PARIS, MAY 20th, 1866.

Mr. Robert Murphy,

Paris.

Sir: Messieurs Edward Blount & Co., entrusted with the emission of the new loan that the Holy Father has just ordered by his sovereign decree of the 11th of last April have apprised me of the offers you made them to place the bonds of the aforesaid loan in America, and of the motives they have for believing in the success of your efforts.

Receiving this intelligence with great satisfaction I myself desire, Sir, to encourage you in your good intentions and to entreat you to omit nothing that may facilitate your attainment of so just and useful an object to the Government of the Holy Father, as that you propose.

To this end you are specially invited to call, above all, on our Most Reverend and Right Reverend Archbishops and Bishops, and on the venerable members of the Clergy, whose moral support is indispensable in order to obtain numerous subscribers among the Faithful. And I, by these letters, which you may exhibit to the most Reverend Prelates and to all Ecclesiastics, myself earnestly entreat them to have the goodness to receive you with all kindness and to lend you all the aid that circumstances may require for the more successful accomplishment of the enterprise. For this purpose I declare to them that you are, under the orders of Messieurs Edward Blount & Co., alone authorized to negotiate the bonds of the Pontifical loan in America, and I add thereto that the subscription is for the immediate account of the Government of the Holy Father.

It would, Sir, be especially agreeable to me to learn the names of those persons who have either subscribed to the loan or aided the subscription.

With the hope that your efforts may speedily be crowned by

the most ample success, I am happy to assure you, Sir, of my sentiments of the most distinguished consideration.

FLAVIO,
The Apostolic Nuncio in France. *Archbishop of Myra.*

We certify the above to be a correct translation from the original.

JOHN,
Archbishop of New York.

New York, June 23, 1866.

Before the loan fell due the seizure of the States of the Church by Victor Emmanuel's forces had taken place. When the time fixed for redemption came the Italian Government arranged to have the loan extended for another twenty-year term and issued coupons for the continuation of the interest during this second period at the end of which the liquidation was effected.

What Can a Layman Do?

LOUIS L. ALLEN

IT is a cause of profound disappointment that in this day when the tragic failure of Protestantism presents the spectacle of crumbling religious empires and spiritual principalities falling into discredited ruins, there is so little visible evidence of a renaissance in Christian loyalty through returns to the old Church. For this reason deep interest has been manifested in recent discussions on the paucity of conversions, and the lamentable neglect of Catholics to take advantage of the marvellous opportunity that is presented, to spread the knowledge and influence of their Church in the hearts of a distressed and despairing Christian people.

We have been informed in a semi-authentic way that converts to the Catholic Church in the United States average 1.4 to each priest. It is difficult to understand the significance of this fact that has seemed to arouse so many readers to a point of protest. It is not the principal work of our clergy to seek converts from the dissenting world—except perhaps that small company which is actually engaged in the missionary field. The vast majority of priests are pastors of parishes comprising 500 to 2,000 men, women and children—zealous, over-worked, self-sacrificing in their labors to keep their flocks together and, in this hour when all the world is running amuck, prevent the wandering away of those already in the Fold. They have neither the time, nor the opportunity, however much they might wish, to go out into the world of doubt and dissent, and wrestle with the confirmed wanderer.

But not so with the Catholic layman. He is in the world and of it. His is the opportunity, as God's instrument, to perform miracles in the enlightenment of his dissenting brother who at this particular time is being assaulted by a hundred insidious forces inimical to Christian Faith.

Yet the Catholic layman, with his monumental personal faith in the mysteries and the institutions of his Church, is about the most abject failure as a defender of the Faith that history records. In this day of discontent, when the world is full of souls staggering blindly through life, seeking, craving some safe guide to lead them to spiritual peace and security, we Catholic laymen, however devoted and filled with zeal we may be, are sterile as the agents of God in letting in the light of truth where eyes are blind and souls are groping in darkness.

It is stated that in England and Wales conversions to the Church average 5 to 1,000 Catholics, while in the United States the average is about 2 to 1,000 Catholics. This averaging the conversions to the membership rather than to the clergy, is the fairer, juster way to present the facts—and its gives evidence that England's more militant aggressive laity is instrumental in dispelling the shadows of moral error as it was instrumental in breaking the social and civil shackles that once bound the faithful in ignominy. The roster of English Catholics teems with names of men who, though not ordained to the priesthood, yet are brilliant defenders of the old Faith and effective proponents of Catholic teaching and practice. Such names as Chesterton are familiar to us—but the real lay exponents of Catholic truth are found in the highways and the work-places, and of their efforts we know nothing except that England is coming back to the old Faith:

The Catholic layman in the United States, with his social and political environment, should be normally a propagandist, and if he is not a propagandist he is an abnormal, or at best a sub-normal, Catholic. He is in daily contact with souls that are longing for a grain of truth; he is devoted to his religion and zealous in its practice; he is free to speak his faith—to offer himself as the guide of his neighbor, without legal or social bars against his giving testimony to its saving grace. Yet the Catholic layman is slow to offer to his dissenting brother the light that perpetually illuminates his own soul; he is sterile as an instrument for his neighbor's conversion.

Wherein lies the fatal deterrent that makes him dumb to the silent entreaty of a myriad of seekers? I once asked a backward friend this question, and he answered me: "It is not my business. I am not equipped for the work. The clergy attends to the teaching and preaching—that is why they were so highly educated." In the end he made it plain to me that from childhood he had been discouraged from speaking out boldly for his Faith—"Let your life, your conduct, speak the Faith," he had heard it said; "the Gospel will be expounded by the priesthood."

Thus he with millions of others developed the conviction that the mystic truths of Catholic doctrine were too profound for untrained, unpracticed tongues to define them, and their hearts were filled with an ever-present fear

of a too-emphatic verbal expression of their Faith, lest they be found in error. Their minds imbibed a dread of some terrible consequence of even the slightest departure from the letter and word of the catechism, in any definition of the doctrine or practice of the Church which they might utter.

It is because of this condition that by the uninformed we are thought to be superstitious and priest-ridden—without intelligent knowledge of what we profess or courage to speak our real convictions. They cannot know the glowing ardor of the Catholic soul or the inspiring effect of Catholic practice, unless they are taken into the sanctuaries of grace and made to understand the Divine significance of its every detail—and because of their very mental condition it is the layman only who is in position to do this. In some rare instances where the true Faith has been presented to the dissenting intelligence the result was a thing of wondrous beauty and tremendous import.

As an illustration: An earnest missionary, nearly a quarter of a century ago, was called by invitation to an inland town of some 1,200 people, and found a small Catholic church, without a pastor, and about twenty Catholic families. He learned that these families were all indigenous to the community, and had gone off from strong Protestant churches to which their relatives still held allegiance. While preaching his mission he was further informed that many years before a young Catholic man had come into the community to live. When the people learned that he was a Catholic they suspected and feared him. But soon he won their friendship, their confidence and esteem. They began to inquire, and he told them truths that were strange and startling to them. He fought their prejudices and stubborn enmities by plain straightforward statements of Catholic doctrine and practice, until they began to listen with eager interest. And from this beginning came the staunch little Catholic community that the missionary found in its hostile surroundings.

That was in another day than this—a day when there were communities where the Catholic Church was a strange and ominous threat. That day is no more. The intolerance and enmity toward the Church in this country today are not due to ignorance of its pacific Christian purpose and intent, but are the creatures of diseased and perverted minds that have too long feasted on modern atheistic pabulum. Protestant hatred of the old Church has nearly disappeared from among the earnest, sincere elements of the sects. Modernism, indifferentism and atheism have come into high places among them, have captured their organizations, and are infesting the creeds with heresies that are foreign to the fathers of the so-called Reformation. Followers of Luther and Wesley and Calvin are seeing the structures that were built by centuries of effort, destroyed by the defection of a generation. They are realizing today that the strongest principle upon which their Reformation was built, private interpretation of Scriptures, is Protestantism's fatal weakness, and must prove its destruction.

They see their bishops and preachers, in their right of

private interpretation, adopting wild theories as to human origin and development, belittling the Scriptures, and denying the highest attributes of the Saviour of mankind. They see their schools and colleges and universities turned into agencies of instruction and training that are atheistic and godless. They hear their most prominent leaders advocating divorce, companionate marriage, birth control and free love. And in the midst of this wreck of their temple of Christian morality they stand bewildered, wistfully seeking the way to the truth.

And we to whom they have drawn nearer in their hour of need—are we to remain silent from sheer stupidity? There is a new reformation in process of forming—a "reformation" of the "reformed." The press and platform—books, magazines and newspapers—lecturers and preachers, are discussing the Catholic Church today as they never discussed it before. Why? Because it is for the first time presented to them as the most tremendous force for the preservation of the Christian Faith that exists in all the world. Every other force is failing. The temples of Methodist, Presbyterian, and Baptist are falling, and they who were loyal to these false idols are left stranded without a sanctuary in which to pray. But the old Church that has stood steadfast and changeless through the centuries, is unwavering today—they see it towering like a Divine light in a threatened universal night. They plead to know why. The strangeness resulting from lifelong inhibitions keeps them from entering the open doors, from accosting the kindly black-frocked minister. But the layman is with them daily—he is like them, brother to them—they will hear him willingly and with gentle heart.

Of course it is not possible, nor is it desirable, mentally and morally to equip the ordinary Catholic layman with the power or the will to preach the gospel. But some process might be adopted for giving him the courage and self-confidence to speak plainly and effectively the truths that he does have. We have our own inhibitions that render us weak when strength is needed, hesitant when to be bold might mean the light of truth to a struggling soul. Is there not some means by which these inhibitions might be dissipated?

ON A SERMON

Hewn from the marble of forgotten ages,
White and blue-veined, tender in its strength,
Scaling infinite ways . . . eyes fail its length . . .
Up, up it soars to Heaven!

Desire rages

In broiling torrents, foaming at its feet;
The wild, hoarse winds snarl madly; winter blows
Her scaly breathing, thick with sleet and snows;
And the thunder comes, and lightning, to defeat.

Serenely tall, majestic in the white
Long robes, girdled with clouds, unsmiling there
With lips of lovely peace and silver prayer,
It stands unfaltering through the long, dark night.
Toujours fidele!

Man cannot say the worth
Of eyes in Heaven and two feet on earth.

NORBERT ENGELS.

The Balance Sheet at Havana

GEORGE WHEELER HINMAN, JR.
Special Correspondent for AMERICA

THE New World today is forming its judgment on the achievements and the failures of the Sixth International Conference of American States, which closed at Havana on February 20, after five weeks of deliberation and debate. Already, as this is written, there come from the capitals of two hemispheres expressions of snap judgment on the record of the congress. In nearly every case, the opinion has been based on pre-conceived notions rather than upon an actual survey of the work of the Conference and a fair estimate of its possibilities.

Numerically speaking, the balance sheet of the Sixth Pan-American Conference is rather impressive. It shows the signing of eleven conventions and the adoption of an even sixty resolutions on topics of varying importance. It includes also the passage of eight motions and the approval of three *acuerdos*, or decisions. When the fact is taken into account that these eighty-two agreements were reached unanimously by the representatives of twenty-one different nations with a wide variety of interests, this in and of itself is a remarkable achievement.

But figures themselves, of course, are of little consequence. To appreciate the real significance of the balance sheet we must go behind the numerals and see what they really mean. Even twenty-one nations may be able to agree on declarations of no import, whereas no two of them can reach an accord on anything of consequence. The aftermath of the Conference brought a deluge of calculations as to the value of the balance sheet. There were those who asserted that the congress agreed only on trivialities and failed utterly to handle its really serious problems. And there were others who lauded the Conference to the skies as having recorded achievements in international relations unparalleled in the history of international gatherings.

The truth would appear to lie somewhere between these two extremes, but much nearer to the latter than to the former. Naturally, we cannot hope to satisfy those who glory in dissatisfaction. There were, unfortunately, only too many who looked to the Sixth Pan-American Conference to achieve the impossible. They even asked that it achieve what many others regarded as wholly undesirable. They sought in the Conference an international legislative body, a sort of super-parliament, with supreme jurisdiction over the political affairs of the Americas. They somehow felt that this Conference should register the political will of the Western Hemisphere so emphatically that the lesser national agencies of government would be compelled to yield to the dicta of the great international congress.

Whether we like it or not, we must recognize the fact that the world of today is not thus governed. True, nations do not possess the supreme right of self-will; but they still retain their sovereignty unimpaired. There is no

world super-government with international jurisdiction. There is not even a continental super-government, with an international capital in Geneva or anywhere else. Least of all, has Pan-Americanism sought to set up in the New World any super-governmental agency to dictate to the Republics of the Western Hemisphere.

The heart and soul of Pan-Americanism—as it has developed down to this day is unanimity of action. Its foremost agencies, the Pan-American Union and the Pan-American Conferences, function only with the unanimous consent of the twenty-one Republics participating in the deliberations. No one of those Republics has sacrificed one iota of its sovereignty by participating in those deliberations. No such sacrifice can rightly be asked or expected of any of those Republics.

Where is there a sane parliamentarian who would presume to legislate for the political welfare of more than two hundred millions of people scattered over two continents from the Arctic to the Antarctic on a basis of unanimous consent? The mere thought is fantastic. It is made all the more fantastic when seen through the realization that there are times when some of the smallest of the political sub-divisions of the region have great difficulty in handling the affairs of the few thousands within their immediate jurisdiction. At the start, then, we are entirely justified in dismissing this fantasy so that we may consider the record of the Sixth Pan-American Conference in the light of what might have been reasonably expected of its deliberations.

The signal failure of the Conference as seen from all angles was its inability to find a formula for resolving the palpitating political controversy of the Western World that is summed up in the one troublesome word, *intervention*. There is no doubt that, rightly or wrongly, the controversy was before the Conference. There were some who said it had no business there. There were others who gleefully raised it on high and insisted that it was the outstanding issue of the day. Which ever of these two groups was correct, the fact remained that intervention was very much before the Conference.

There was nothing mysterious in the failure of the Conference to find a formula for resolving the intervention controversy. The controversy arose from the consideration of a project for the codification of that part of international law which bears upon the rights and duties of nations. The anti-intervention faction, under the leadership of an avowed internationalist, sought to write into the project a provision denying to any nation the right to intervene in the internal affairs of another nation. The faction desired that this provision should stand forth as a specific, unqualified prohibition.

We need not go into the merits of this desire. It may be that intervention in any of its manifold forms should be strictly prohibited by international law. But, under

international law, or usage, as it stands today, no such strict prohibition exists. The greater and more orderly nations do intervene, or, if you please, interpose, in the internal affairs of the smaller and less orderly when the governments of the latter fail to perform the governmental functions required by the civilized world. The non-interventionists at the Sixth Pan-American Conference were seeking legislation, not codification. They did not wish to state international law as it stood with reference to the issue of intervention. They sought to force a declaration of international law as they believed it ought to stand. In brief, they were endeavoring to use the Sixth Pan-American Conference as a super-parliament to enact into international law a prohibition which would bind national governmental agencies.

That this attempt failed, and failed signally after weeks of desperate effort, does not mean that the Conference itself failed. Quite to the contrary, the failure of the attempt—indeed, its overwhelming defeat—greatly strengthened the hands of those who believe that these international conferences of American States, within their proper sphere, can be of the utmost value in promoting the peace, prosperity, and general welfare of the people of the New World.

The intervention uproar at the Conference also demonstrated conclusively that the twenty-one American Republics were not prepared to agree among themselves as to a statement of international law on their rights and duties. In other words, American international opinion had not sufficiently crystallized to make possible national unanimity. As international law not internationally accepted is an impossible anomaly, this phase of the codification, by the unanimous agreement of the Conference, was referred for further study and consideration by the Seventh Pan-American Conference, which will meet at Montevideo, in Uruguay, within a period of five years.

On a number of international-law projects, the Conference was able to reach complete agreement, and so made an unprecedented step forward in the difficult world task of codification. These accepted projects were drafted into international conventions, signed by the plenipotentiaries of the twenty-one Republics for submission to their several national legislatures for ratification. In this same connection, the Conference also agreed upon a general declaration of principles for the obligatory arbitration of all international disputes of a justiciable character. It called together a new Conference on Arbitration and Conciliation to meet in Washington within the year to negotiate a Pan-American Convention for the peaceful settlement of disputes in accordance with these principles.

Among the other achievements of the Conference may be listed the resolution outlawing aggression in the Western World. This resolution received the unanimous endorsement of the twenty-one Republics, including a specific declaration in its favor by the United States. Provision also was made for the assembling of a Second Pan-American Congress of Journalists, and of a Pan-American Pedagogic Congress. The Republics unanimously endorsed President Coolidge's proposal for calling an International

Conference on Civil Aviation to meet in Washington. In this same connection, the Conference approved, and the plenipotentiaries signed, a convention governing inter-American commercial aviation so as to facilitate aerial transport in the Western Hemisphere.

Another success, recorded after long debate had developed and then reconciled widely divergent views, was the signing of an international convention as the basis for the organization and operation of the Pan-American Union. Here again was emphasized the non-political side of Pan-Americanism. The twenty-one Republics agreed unanimously that the Union should have no political jurisdiction, and thus definitely disposed of the ever-recurring illusion that the Union may be regarded as a sort of Pan-American super-state to deal with all sorts of New World political controversies. Indeed, there was general agreement that the persistent attempt to use the Union as an international political agency would lead to its destruction.

Even with their differences, the statesmen of the Hemisphere were drawn closer together by the contacts of the Conference. This, after all, may be accepted as one of the principal assets of these international gatherings. Men with differing viewpoints and clashing arguments came to see one another in a new light. How many of these differences, large and small, were reconciled during the five weeks can be known only to those who lived in daily contact with the deliberations. Even where reconciliation was out of the question, the delegates learned to appreciate and respect one another's convictions.

A fitting tribute to Old Spain, generally lost sight of in the rush of other matters, was paid by Henry P. Fletcher, American Ambassador to Italy, in an address at memorial services on the thirtieth anniversary of the sinking of the Maine in Havana harbor. Mr. Fletcher said:

I think it is fitting that we here remember and acknowledge the debt which all America owes to Spain, to the labors and sacrifices of her explorers, soldiers, statesmen and priests who for four centuries toiled and struggled amid new and strange surroundings to implant and spread Christian Faith and European civilization in the New World.

Coming from the lips of a representative of the great Republic of the north, the tribute was accepted by the delegates of the Latin nations as another stone in the monument of continental solidarity. To paraphrase the classic thought uttered at the closing session by one of the delegates, the Sixth International Conference of American States destroyed harmony only to create new harmony. The future must judge whether the creation was worth while.

LONELINESS

Loneliness I drew about me
That I might find song in its shadows
And hear her step in the silence.

I strained my ears for her footfall,
I peered, intent, through the darkness,
But song moved not in the shadows.

Your face shone there in the darkness,
Your voice I heard in the stillness,
And loneliness faded forever.

MARIE ANTOINETTE DE ROULET.

Education

Free Speech in Our Colleges

PAUL L. BLAKELY, S.J.

IT seems to me that President Glenn Frank of the University of Wisconsin allowed the New York *World* to draw him into an ambush, when he accepted that journal's invitation to explain why Mrs. Bertrand Russell was refused permission to lecture at the University.

In declining to sanction Mrs. Russell's proposed address to a mixed group of young men and women, Mr. Frank was right. No man in his senses could have taken any other course. What Mrs. Russell advises young people to do is what the police (in New York, at least), not to speak of teachers, moralists, and decent people generally, are trying to keep them from doing. Since we are obliged to live in crowded communities, deferring to one another and often, for the sake of the common welfare ceding even a right, we are really obliged to keep licentiousness down. Under the best of circumstances, there will be enough of it. To encourage it is about as sensible as teaching morons to drop lighted matches into cans of gasoline in crowded city garages.

Mr. Frank's heart is better than his logic. Judged in the light of principles which he himself has expressed—if we do not misunderstand them—on former occasions, he had no logical reason for refusing Mrs. Russell the hospitality of the University. Faced with an actuality, he happily forgot his logic.

It is somewhat difficult to discuss the propriety of Mrs. Russell's discourses, first, because of our view that there is so little propriety in them, and next, because of the rules of decorous speech. As Chesterton says somewhere, a few of our controversies would be much simpler if we could be as indecent in speech as the birth-controllers are in act. But two samples, taken from a report in the Milwaukee *Journal*, may be permitted. It is only fair to say, however, that they are mild in comparison with what can be found in not a few text books, recommended or used by many non-Catholic colleges for young women.

"I have hopes that the day will come," the *Journal* quotes Mrs. Russell as saying to a Milwaukee audience, "when it will not be regarded as wrong for young people to have pre-marital experiences."

Not content with this degree of "liberty," Mrs. Russell extends it.

"An occasional experience of a husband with a woman other than his wife does good to both of them. It is all a matter of point of view, and if married persons are generous to each other, many of the rows and quarrels and misunderstandings of married life will be avoided."

On the same principle, we could do away with all our jails if we were generous enough to allow anyone to rob or murder, whenever he felt that this sort of thing was necessary for his welfare. President Frank may be illogical, but he is the very mirror of logic when compared with this free-spoken lady.

"As counsel to young people," comments the *Journal*, "the first quotation is something any university can well

get along without giving official sanction to its expression. As a plan for avoiding family squabbles, the second is a humdinger. As examples of free speech, they both illustrate why it is that we cannot make speech as free as some who come among us, especially some 'popular lecturers,' would like."

We can add nothing to this sane comment.

What Mrs. Russell and her kind may say to persons of matured experience, probably will do no harm. But the harm she will do before she has finished her tour of those American colleges, incautious enough to admit her, is beyond calculation.

Age and experience can view these diatribes against morals and sane convention as the outpourings of a narrow and embittered mind. There is nothing startlingly new about them. They have been known so long that they have been catalogued and classified. In some instances they merely voice the resentment of one who has not been able to adjust himself to environment. At other times, as Dr. Todd, of Northwestern, has pointed out, they are apologies for personal dereliction. The moralist and the philosopher use these evil proposals much as the physician uses a collection of virulent germs in a laboratory. They are to be studied, so that methods may be found to check them. Only a fool or a dastard would put a test tube of this potential death into irresponsible hands.

Yet that, precisely, is done by dozens of lecturers in American colleges. They face a group composed of individuals in whom passion is high and inhibition low. They argue, often with fatal persuasiveness, that while inhibition is a shackle upon liberty, indulgence in animal passion is a high expression of proper freedom.

To permit this in the name of free speech is nothing short of criminal folly.

What youth most sorely needs today is to learn the supreme value of control. Any fool can fling a pot of paint against a wall. That is "liberty," if you like; it's action, it's life. But only one who, like Michelangelo, can control the paint and the wall, can give us a "Last Judgment." Power and liberty do not move toward progress except when under control.

Out of control they are wreckers.

These sudden apostles of a so-called liberty would suffer, perhaps encourage, clear-eyed youth to waste its God-given powers with every lout and rascal who emerges from the mire long enough to fire brute passion. Daily do the physician and the clergyman labor to rebuild the wreck that ensues. Brute passion cannot love. There is no tenderness in it. It cannot cherish. It can only destroy. It is the worship of self. In plain words, it is stark lust.

And without cherishing, tender, pure and selfless love, how can this race of ours rise from the muck a little nearer to the stars?

Progress? What these muddy teachers of licentiousness inculcate is the gospel of rapine, the doctrine that lowers us not to the animal but to a degradation of which the animal is incapable.

How many Catholic fathers and mothers have en-

trusted their daughters to the teachers of this bestiality?

The danger is not so much from the public platform. It is from the teacher, smooth, cultured, devoid alike of religion and of respect for Christian morality, in the secular college.

At this moment I have in mind the daughter of an old Catholic family, a graduate within recent years of Smith College. Professing to be a Catholic, she devotes not a little of her time to the defense of contraceptive methods and of the companionate marriage.

Draw your own moral.

Sociology

"Al" Advises the Boys

JOHN WILBYE

I BELIEVE it was Sumner of Massachusetts, prim and precise, who was shocked out of his Brahmin propriety by the sight of President Lincoln sitting on his neck. Once more do I bewail our lack of pronouns; but I trust that the perspicuous reader will perceive who was sitting on whose neck. I hazard the opinion (not speaking from experience) that while the sittee may boil with ideas, he can see very little; but the decision I leave to experts.

The point I would elaborate is that Lincoln loved to empty his feet out of his No. 13 carpet-slippers, and elevate them to the mantel-piece in the Blue Room. This made it inevitable that he should sit on his neck. Then he would reach for his Shakespeare or his Josh Billings. It was one of his escapes from worry about McClellan and Pope, and from petitions for cutting off Grant's supplies of prime York State rye.

We like to think of our great and near-great men in humble surroundings. We give them a mill in the slashes, or a log cabin. We put them on a canal path at an age when citizens, afterwards unheard of, were learning to toddle into the fireplace. The stony-acred farm, the little cottage down the lane, the dusty office of the country lawyer, we rehearse in song and legend.

All this seems to bring them nearer to us. We know they are of our common clay, but we wish to be reassured.

To the Governor of a great State, we assign New York's East Side, and we call him "Al." I don't know how many call him "Al" to his face. Perhaps it is Lincoln over again. Drinkwater in the play makes his old associates at Springfield call him "Abe." But they didn't. Even Mrs. Lincoln, and William H. Herndon, his law partner, addressed him as "Mr. Lincoln." To be known by a nickname is not necessarily a sign of greatness; but very often it is sufficient evidence of lack of an imposing false front.

"Al" bears up well under that lack. My newspaper this morning shows him in the helmet of Fire Co. No. 1 (there is no No. 2) of Carmel Corners, N. Y., and the man seems to enjoy it. The same page pictures him at dinner with the newsboys of New York's East Side—an annual performance for years—and the grin on the guber-

natorial visage is positively contagious. "We all call him 'Al,'" explains "Mike" Saverino, the ten-year old toastmaster; and they do. "Mike" introduces "Al" as an ex-newsie, "our Governor and our next President."

It's a kind of homecoming, you know, and so these naive enthusiasms may be pardoned.

But it is the Governor's talk that will interest us up-lifters. The man has uplifted himself. Perhaps he can tell us how the thing is done. He does—partly. About the good old mother, now at rest, whose declining years he was able to solace with human comforts, but more with filial love, he says nothing. Nor does he recall the days and nights at St. James', with its parish lyceum, its debates, its blood-curdling dramas in which "Al" (invariably cast for the villain) was so often assailed by the haughty command, "Unhand me, Basil Montmorency!" It isn't necessary. We all know that here in New York.

He stands there, a downright man, the friendly grin shading into seriousness as he looks his audience over. He is going to talk to these worldly-wise youngsters about Washington. Only a few rods away is City Hall Park where in 1776 Washington's little army stood at attention while the Declaration of Independence was read. The neighborhood is rich in historic interest. On that same spot young Nathan Hale was tried at a drumhead court-martial. But the Governor is speaking:

"Yes, boys, I'm one of you. I used to sell newspapers right in this neighborhood. I was born within a few blocks from here. This is my home, and there will never be another with such tender memories."

The resonant, somewhat husky voice, not unlike that of Barrymore, does not please at first. Gradually you sense that, somehow, it fits the man. No Tetrazzini with a wealth of grace notes, he goes straight to the theme, matter and voice in accord, and sticks there.

"Now boys, we are here to celebrate the birthday of the Father of his Country. Like Washington, I want you all to be first courageous, and then humble. Washington would have been far more comfortable at home, but he went out and fought to give us our freedom from tyranny. You and I have reaped the benefit of his battles for the Independence of the American Colonies. He was a courageous man. He never gave up. He never knew when he was licked. So he won out.

"And he was humble. He was good. You all have seen the picture of Washington kneeling in the snow at Valley Forge. He is praying to God to help him; praying to God to make his army last long enough to free the people from the yoke that held them. He believed in God. He prayed. And God helped him.

"Washington was one hundred per cent efficient. He was a plunger. And it is the plunger who wins. It is the boy who grabs his opportunities and makes the most of them who comes out on top. The laggard flunks. The plunger gets there.

"I have brought along a number of exhibits that show how newsboys can and do get ahead. Here is chairman John J. Raskob, of the General Motors. He once sold newspapers. So did Major-General William N. Haskell, who is with us today.

"Now I want you to remember that any one of you has the same chance they had to reach high station in business, in professional, or in political life. Just keep on plugging. Think right and act right."

A yell from twelve hundred young throats threatens the windows, and Brooklyn Bridge near by rattles in every cable.

It was a good speech; good rhetorically, sound pedagogically. "Al" sets forth his doctrine without frills and illustrates it with examples. Could you think (in these days of necking, flunking, gin parties and jazz) of better advice to give your own boy? "Be courageous." "Say your prayers." "Be humble." "Keep on plugging." "Think right and act right."

You speak of platitudes, and refer to Samuel Smiles? Well, some of the best things in the world are old: love, truth, honor, sacrifice, labor, and the rest. Let's not leave the young under the impression that we grey-beards, we rigid Catos, have nothing to talk about but old sins. Virtue is old too, but we make it new whenever we try to kindle it in a young heart.

With Srip and Staff

WITH pilgrims from every country journeying to Australia this summer for the coming Eucharistic Congress at Sydney, from September 6 to 9, Japan and other Far Eastern countries will be brought much nearer to our doors. Hence the words of Bishop Hayasaka, of Nagasaki, who, after his recent consecration by Pope Pius XI himself, visited the United States, are of special interest for prospective travelers.

While passing through New York, this first native Japanese Bishop was interviewed by a representative of AMERICA, and dwelt on the cordiality which existed between the Japanese Government and the Holy See. Some of us may forget, he pointed out, that the beginning of this cordiality in recent times was concerned with the Catholic Church in this country.

During the Russo-Japanese War a large number of Poles were conscripted into the Russian Army and surrendered in a body to the Japanese troops. The Japanese Government in segregating these prisoners gave them the opportunities of going to Mass and also sent to them Catholic priests to provide for their spiritual needs as Catholics. In order to show special appreciation of this act of thoughtfulness, the Pope sent Bishop O'Connell of Portland, later Cardinal O'Connell, to express in person his thanks to the Japanese Government. He was received by the Japanese House and decorated by the Government. Moreover when the present Emperor was Crown Prince and went abroad he paid a special visit to the Holy See; which act of courtesy was replied to by the Holy Father sending his representative in person to the Court of Japan.

NEVERTHELESS, official courtesies mean little unless there is an inner attraction to the truth of the Catholic Faith. When asked if the intense patriotic

feeling of the Japanese, which had proved in the past such a severe obstacle to conversions, could be regarded now as a serious obstacle to the acceptance of the Catholic religion, the Bishop replied that he did not think so. In spite of this feeling, there is complete religious freedom, not only a matter of law, but in the mental character of the Japanese people. Shintoism has a certain national character in so far as it takes on a certain patriotic tinge. Beyond that, however, there is no question of a national religion. Indeed, most of the young people in Japan have no religion at all. On the other hand, despite some attempts at stimulation, it is a patent fact that Buddhism is steadily losing its influence with the educated classes in Japan.

When asked why it was that the European form of architecture, chiefly the Gothic, should continue to be used in Japan, instead of the native architectural styles, in view especially of the recent movement for the use of native architectural methods in China, Bishop Hayasaka made the interesting statement that the lack of any tendency to use Japanese construction or methods in building churches was due mainly to the fact that it is more expensive than building in a European manner. Nevertheless he thought it quite possible that native Japanese art could be brought into the service of the Church, although up to the present little in that direction had been attempted except the Japanese art of arranging flowers (considered by the Japanese as a distinct fine art in itself), which, he said, is in use upon the altars of Japanese Catholic churches.

FATHER HEUVERS, S.J., of Tokyo, writing in *Stimmen der Zeit*, bears testimony to the religious sense of the Japanese populace, even at the present day.

Even today new sects like *Amotokyo* and *Tenrikyo* (both of Japanese origin) attract millions. If you walk in the morning through the streets of Tokyo, you hear from many of the houses the sound of household prayers led by the father of the family, and accompanied by the loud rattling of a clapper. Every house has its altar to Buddha with its shrine of the gods, or both together, with the tablet inscribed with the names of deceased ancestors. The daughter or the lady of the household has the task of preparing fresh flowers for the altar or of arranging the offerings. There are, of course, during the year no lack of celebrations in the temple. Year in and year out pilgrims are on the road who visit the temples and sacred mountains. Many endure severe penances even in the coldest weather, in letting the ice-cold water of the sacred waterfalls run over them. . . .

On the other hand, while the access to Catholic truth remains exceedingly difficult for the Japanese, they are keenly alive to some of the incongruities of other forms in which Christianity is presented to them.

They laugh at the scientific ignorance of Christians who believe that the so-called "God" could have created the world in six days (with reference to the Fundamentalist controversy in the United States). At the same time, they are displeased at the compulsory Bible-reading for boy and girl students in the Protestant schools and the demand for the acceptance of baptism that immediately follows it. Hence the great surprise of the Japanese if they happen to find out that Catholic schools have decided in favor of freedom and force no one to undergo religious instruction, or if they hear that we do not condemn all non-Christians to hell fire, or if Catholics do not change their facial expression or use

stilted language when speaking of religion, or do not look on smoking or drinking beer as sins.

In the opinion of Father Heuvers, it is not so much the display of outward activities or still less individual events, as much as the fine ethical sense of the Japanese that is apt to pave the way for appreciation of Catholic truth. In that extraordinary play, "The Rising Sun," recently produced by the "Companions of St. Albert" in Louvain, the poor Japanese musician is led to the acceptance of Christianity by his finding at the heart of all things not the illusory rose-tinted clouds of the bonzes, but "the love of Him who is without change, and has never ceased to be." Christian truth, says the neophyte, "grows slowly and secretly like a plant, to blossom only in the world to come."

BISHOP O'FARRELL, of Bathurst, in New South Wales, has suggested to the students of St. Stanislaus College that they send a delegation to Sydney for the Eucharistic Congress. "It might be possible," he writes, "to have the past students and a delegation of the present boys, with their own banner, as a group of themselves, in the procession." Perhaps some of our own Catholic colleges might consider sending a special delegation. Not only would it be a work of religious homage, but a course of education in world relations as well.

THE meaning of the Congress is far from being apparent only to Catholics. Sir William Cullen, Chancellor of the University of Sydney, and late Chief Justice of that State of New South Wales, writes to the Executive Committee:

I am asked for a message of goodwill in connection with the Eucharistic Congress, to be held in Sydney in September. That goodwill I sincerely cherish towards the people of your faith. May your Congress, fulfilling the aim of all hearts of goodwill, deal another blow to the ugliness of materialism, which threatens once more to capture the minds of men.

The President-General of the Methodist Church not only sends "fraternal greetings," but sincerely trusts that the Congress to be held in Sydney in September next may help to impress upon the people of Australia the supreme importance of these great spiritual realities for which the universal Church of Jesus Christ is the Divinely appointed Witness among men.

Dr. Francis L. Cohen, Rabbi, speaking for the Jewish Community, expresses similar sentiments.

My dear Sirs: A great religious celebration which deepens the reverent affection of the members of a venerable Church for their own ritual is of import also to the faithful of other creeds who equally prize the spiritual factor in personal and national life. I therefore readily reply to your inquiry, with an assurance of sympathy and goodwill.

There can be no better way to bring peace to the Far East and to the Pacific than to honor Him there who is Himself the Truth and the Author of Peace. And, just to show that Australia is not behind the times, Americans will be glad to note that the first Catholic Church in Canberra, the new Australian capital, is dedicated to St. Christopher, the Patron Saint of Motorists.

THE PILGRIM.

Literature

New Lives for Old

HENRY MORTON ROBINSON

EVERY age recasts its traditional heroes in its own image; that is why the ultimate biographies of Napoleon, St. Ignatius and Goethe will never be written. Lincoln finds a new apologist every year; Keats is affectionately memorialized by each new generation, and Whitman has to be explained all over again, two or three times a decade. In Alexander Thayer's time, people liked their heroes annotated and heavily-indexed; in deference to the period, Thayer spent forty years in writing his definitive three-volume life of Beethoven, a Himalaya range of dull and scrupulous biography. But scarcely was the last ponderous tome off the press when the world-pulse quickened, and a handier, cleverer redaction was hastily prepared to meet the heart-throb of a brisker age. Truly, it is a devious road from Parson Weems' pietistical fable of Washington to W. E. Woodward's "de-bunking" of that fable. But the road has not yet reached a dead ending. In a year or a decade, another age will push the road still further, carefully emphasizing the aspects of Washington's life that accord most readily with the landscape of the period.

Just at present we seem to be moving across a thickly-populated terrain of iconoclastic "lives," so frankly novelized and so heavily sown with enticing revelations that a successful biography frequently tops the list of national best-sellers. Our writers delight in gossiping about the idol's clay foot and gutta-percha morals. Court-tattle and boudoir confidences are prized as never before for the clues they afford to the character of the great and not so great.

A recent biographer of Wordsworth received deafening salvos of academic applause when he dug out of the pleistocene strata of Wordsworth's life, the flora and fauna of an affair the poet had with a young Frenchwoman. An imported life of Shelley becomes an international best-seller when its author romanticizes Shelley as a sprightly amorist—a role that the Promethean poet would have heartily despised. Since Lytton Strachey introduced his new technique of lives, no incident is too trivial, no episode too sacred to be cast into the biographical hopper. The value of this literary tale-bearing and peep-jackery is of dubious importance, and one wishes that the modern Plutarchs would devote at least half as much energy to critical exposition as they now devote to cynical exposure.

But like all ill winds, this odious gale is pushing someone's ship to harbor. And paradoxical as it may seem, I believe that future writers of saintly biographies are destined to catch more than a casual capful of this breeze. To avert misapprehension, let me say at once that I neither predict nor recommend that hereafter the "Lives of the Saints" be re-written on the Paxton Hibben model. And I should be the last to countenance any tampering with the noble traditions that are so integral a part of

the Catholic conception of sainthood. But I am convinced, nevertheless, that a new technique of saints' biographies is gradually evolving, and that vast mines of heroic literary material await the daring prospector who has the originality and power to work the rich vein of saintly biography.

That the saints were good men is seldom if ever doubted; but that they were great men is too often forgotten. In terms of human energy they are among the superlative handful of *Uebermenschen* who have affected the world's destiny. To convert a nation or found an Order requires genius of rare emergence—a genius that has hitherto received too little attention from saintly Boswells. The traditional lives of the saints have been content to insist on the holiness, the abnegation and the purely devotional aspects of their protagonists.

It is fitting that this emphasis be retained, for if men cannot find inspirational leads to virtue in a saint's career, they are not likely to find it elsewhere. But in addition to their piety, the greatest of the saints had other attributes which seem to have been neglected or omitted entirely. What of Chrysostom's elaborate social program, or Theresa's indubitable claim to being the first and ablest of modern women executives? Who has ever indicated the passionate romance and the singularly logical transitional steps of the young Augustine's search for metaphysical truth? I have yet to read a creative character study of the Angelic Doctor. His piety and dialectic skill have long been established. But these are merely the major premises in the puzzling syllogism that is Aquinas. What kind of a man was this burly mystic? That he was different from Albertus Magnus may be fairly supposed—yet how was he different? How, in the light of elapsed centuries are we to interpret his character? These are not moral questions. To examine into them will neither impugn the value of the great Doctor's work nor threaten his position accorded him by Dante—just below the Trinity. These are questions, rather, that every curious-minded student of Aquinas' works dreams some day to answer for himself, or have answered for him by a creative interpreter of transcendent power.

Such questions cannot, unfortunately, be answered by reading an encyclopedic article or by reference to a conventionalized life of a saint. The defect of such lives, in my opinion, is that they cut all saints, great and small, from the same bolt of goods. The pattern is stereotyped, monotonous, and usually undifferentiated from the garb of any other saint. Bernard's name might easily be interchanged with Victor's. Henry, Ambrose and Leonard are hidden under the formularized cloak thrown over their individualities. Now it is my contention that the unadorned character of a great saint is more powerful, both as precept and example, than any traditionalized veil of piety than can be thrown around it. A student of Elizabethan literature has access to twenty lives of Shakespeare; the historian can trace the minutest phase of Andrew Jackson's development, and follow Mark Hanna from the cradle to the grave. But the student who wishes to familiarize himself with the personality of St. John of

the Cross finds but a sorry bibliography to aid him in making that acquaintance. "Early piety," "youthful illumination," "periods of spiritual drouth"—these ever-recurring phases are well enough in their way; but the question, the great question, will not down! Here is a great saint, a spiritual prince, a peculiar manifestation of terrific and immortal energy . . . Well, *what kind of a man was he?*

In a few noble instances the saints themselves have left us priceless autobiographies, so richly packed with frankness and beauty that it seems strange they have not been generally adopted as models. Of course they are imitable. It would be as easy to steal Hercules' leopard skin as to duplicate the style or matter of Augustine's "Confessions" or Theresa's "Autobiography." Those great lives are world classics, just as Goethe's *Wahrheit und Dichtung* and Marcus Aurelius' "Meditations" are world classics. Dramatic suspense, searching analysis of motive and character, vividly detailed incidents of contemporary life are implicit in these great Self-Commentaries.

Like a Goya portrait, such works are quite beyond the emulation of humbler artists. But much can be learned from them; much that will be valuable in guiding future limners of saintly genius. No jot of sanctity need be lost, no gleam of piety need be darkened or subdued in the new portrait. But the evolution of spirit and personality, the travail of the world as *world*, not as a manifestation of the devil, and the mental perplexities of the protagonist will be given a sharper and more honest emphasis in the new school of biography.

In an age when biography is reviving interest in the heroes of the past, it seems more than possible that many a canonized genius might be exhumed and made glorious in the eyes of men. The rare and remarkable phenomenon of sainthood should no longer go unnoticed by our literary men who are frantically casting about for heroic material. A saint is, among other things, a highly endowed mortal, and it is altogether proper that his mortality be made of interest to the less gifted, less glorious members of our human race. Readers, of whatever creed they may be, cannot deny that a permanent interest attaches to these titanic figures jutting above the horizon of the ages. To understand, as far as possible, the secret of their greatness; to appreciate more fully their conflicts and choices of action; to clarify, humanize and get at these towering personalities—surely these are legitimate reasons for re-appraising our hero-saints.

The biographer of the future will be most successful, most deserving of our gratitude if he can show us Monica, Francis, Catherine, Ignatius as great men and women as well as great saints. A world that admires egregious excellence in all fields of human activity cannot fail to be impressed by the spectacle of these superlative beings, passionately and beautifully going about the business of life, making their individual contributions to the world without realizing that a strange light, called by their biographers a halo, was already gleaming upon their mortal brow.

REVIEWS

The Revolutionary Spirit in France and America. By BERNARD FAY. Translated by RAMON GUTHRIE. New York: Harcourt, Brace and Company. \$5.00.

From its first appearance in French in 1925, this monograph has been acknowledged as an important presentation of the relations between America and France during the last quarter of the eighteenth century. In its English version it comes to us with unfaded laurels. The Pulitzer Prize Committee of 1925, though restrained from awarding a prize because of the author's ineligibility, proclaimed this work "the most worthy book upon American history" for the year. That, of course, did not mean that the committee gave unreserved endorsement to all the conclusions of the brilliant French historian. In this study M. Fay is only slightly concerned with the diplomatic relations between his country and ours. He has given search to the origin and development of ideas prevalent among the people of both countries during that formative period of our Union and of the Revolution in France. To determine the effects of French thought on the American Revolution and American aspirations on the French Revolution, he has painstakingly studied the literature of the years from 1770 to 1800 on both sides of the ocean. The value of such an investigation must be obvious, even to those who dispute the validity of the author's claims. Nor does one forget the unreliable character of much of the literature which poured from the French press between the two revolutions. Yet M. Fay has shown himself too philosophical a historian to be snared by sophistry and villainy. Not without penetration has he made this analysis. In presenting the results of his study there is not the slightest hint of propaganda. Without eulogy, he pays tribute to Washington, Lafayette and Franklin; without bitterness, he shows the part which John Jay and Talleyrand played in "The Great Schism." Unfortunately, the cultural influence of France on America has so waned that if it were not for the translation of Ramon Guthrie, this worth-while study would have remained a closed book even for many American students.

J. G.

The Pageant of America. Volume IV. The March of Commerce. By MALCOLM KEIR. New Haven: Yale University Press.

The Pageant of America. Volume VI. The Winning of Freedom. By WILLIAM WOOD and RALPH HENRY GABRIEL. New Haven: Yale University Press.

The editors of these newest additions to the pictorial history of the United States, whose publication began some two years ago, carry on the splendid standard set in previously issued volumes of this series. Two highly interesting phases of American national development mark the contents of these latest books and make a fascinating study. As the story unfolds pictorially with just enough narrative to describe the illustrations and link them together historically, one experiences a sense of honest pride in American achievement and the pulse of patriotism beats higher. In "The March of Commerce," which recounts the evolution of our landways and waterways, and our methods of travel and intercommunication, there is practically no chapter without its distinctive features. The history of our early merchant marine as chronicled in photographs and paintings that survive, of the coming of the steamboat, of primitive transportation and of railroad development from Coast to Coast, is as romantic as it is informative. In addition, the volume traces the growth of express business, of our mail service and of banking facilities, and of the telephone, telegraph and aviation service introduced by modern scientific discoveries and inventions. "The Winning of Freedom" sounds a martial note and reviews the military campaigns and sea fights in which the nation and the earlier colonials engaged. A feature is the inclusion of a number of colored plates depicting fighting costumes in the various wars. The narrative closes with our war with Mexico, 1845-1858. Along with the other volumes of the series which have already appeared and been enthusiastically endorsed, these books merit a favorable reception especially by libraries, clubs and reading rooms to which students and the young have

access. They offer a splendid antidote for a deal of unhealthy literature that is going the rounds. Were we to note a fault it would be that there are occasional unhappy expressions in the fourth volume, notably in the introduction, that will lay the editor open to criticisms in some quarters that might easily have been avoided. Le Loutre (VI. 81) may not honestly be called "infamous."

W. I. L.

Gentleman Johnny Burgoynes. By F. J. HUBLESTONE. Indianapolis: The Bobbs-Merrill Company. \$5.00.

When Gentleman Johnny gaily set sail for these rude parts, he little knew of the melancholy courses marked out for him by the stars and his convivial, sociable nature. Hence the sub-title which the librarian of the British War Office has given this study, "The Misadventures of an English General in the Revolution." But Mr. Hudstone would add a third to the stars and Burgoynes' conviviality, thus basing the misadventures of his hero chiefly on the villainy of my Lord Germain. It is long since an historical canvas has given us so complete a rascal. My Lord does everything that can be expected from one of his base nature supremely well, and is so fiercely pilloried by Mr. Hudstone that the reader begins to feel his first acidulous resentment turning into the milk of human kindness. This incompetent ass, this unscrupulous scoundrel, this convicted coward, inexcusably neglected to order Howe to move towards Albany, thus bringing to ruin this handsomest man in the army, this captain so adored by his soldiers that they dubbed him "Gentleman Johnny," although a gracious sovereign refused to reward his services by creating him Baron of Bemis Heights or Duke of Saratoga. It may be granted that Germain was negligent, and worse. Still the prime cause of the defeat at Saratoga was a combination of the plans of Kosciusko, the dare-devil bravery of Arnold, "Tim" Murphy, and other worthies, and a host of Continentals outnumbering the British two to one, and intent on striking a blow that would count. Under this combination, the presence of Howe would have done little more than add to the number of the vanquished. A witty and amusing book this, but here and there the author's exuberant fancy leads him into faults against good taste.

P. L. B.

Disraeli: A Picture of the Victorian Age. By ANDRÉ MAUROIS. Translated by HAMISH MILES. New York: D. Appleton and Company. \$3.00.

It is high praise for Hamish Miles that his English version of "Disraeli" holds the interest throughout and more often than not is gripping. This is also positive and very uncritical eulogy for André Maurois. One finds in "Disraeli" the same qualities and the same faults which first introduced this young writer to a discriminating reading public in that earlier triumph, "Ariel." His delicacy of touch, his subtlety of characterization, the boldness of his ensemble and the reality and the humanity of the figures which fill and dominate his literary canvases, are marks which stamp Maurois the artist of calibre. But the intimacy which he needed to develop with his protagonist before he could venture to write the life of that protagonist, has betrayed and sold him into the deadliest trap of the biographer (who preeminently needs to be a scientist), a treacherous sympathy with the sitter. By reason of this intimacy, Maurois, just as he did with Shelley, develops by degrees, not so much an exaggeration of the virtues of the subject or of flattery, but rather a spirit of bonhomie, a kindliness, a toleration and finally a condonement of the faults in the character of that subject. Disraeli was a great man; he did great things; he is a figure to be respected because of his accomplishments; and Maurois' attitude seems to be, "Let us, therefore, gloss over a few of his faults." He does so and makes Beaconsfield a figure of significance beyond the true measure of Victoria's one-time Prime Minister. Because of this lack of objectivity the volume loses much of its value and most of its accuracy. It undergoes a metamorphosis: "The Life of Disraeli" by Maurois, becomes "Maurois' Disraeli." Yet one adversely criticizes the book rather wistfully, for one admires and loves most of the traits of the old earl and the young "Dizzy," distorted though they be.

P. M., Jr.

BOOKS AND AUTHORS

Fumiphobes and Tobaccophiles.—It is always a rather natural and pleasant transition from a discussion of prohibition to enter upon speculations of the possible success of legislation against tobacco. Hitherto we have had to rely on the personal conclusions of individual investigators to guide our discussion. Under the auspices of "The Committee to Study the Tobacco Problem," Professor O'Shea published the results of his original investigations in the relation of "Tobacco and Mental Efficiency." This was followed by Professor Hull's monograph on "The Influence of Tobacco Smoking on Mental and Motor Efficiency." Others have given considerable time to laboratory studies of different phases of the influence of tobacco on animal organisms; but their work has always been shadowed, because it represented merely the findings of one individual. In contrast to these studies, though working under the auspices of "The Committee to Study the Tobacco Problem," Pierre Schrumpf-Pierron, M.D., presents in a digest of clinical data, a symposium of more or less scientific opinions as expressed by numerous investigators on the subject of "Tobacco and Physical Efficiency" (Hoeber, \$1.85). Realizing that propaganda which is based on exaggeration is doomed to failure, Dr. Schrumpf-Pierron has painstakingly collected all available literature and lists the opinions pro and con so that doctors and others may have definite and authoritative foundations for their statements. An annotated bibliography suggests valuable sources for those who wish further study of this important question.

Equally fair-minded, though more entertaining, is A. E. Hamilton's attractive volume "This Smoking World" (Century, \$2.50). Here we find not the dry, crusted facts as presented by Dr. Schrumpf-Pierron, but fact seasoned with mellowed humor. Mr. Hamilton tells the history of the curious human custom of smoking. With much artistry and many amusing anecdotes he narrates the life story of cigars and pipes and explains the methods of their preparation and manufacture. In this he is greatly aided by the decorations cut by M. J. Gallagher. One suspects that the author has taken many precautions not to be unduly swayed by the insidious weed. He advocates the use of it only in one's hours of leisure. He concludes that tobacco needs no defense, but its use should remain an occasion, "like going to a theater or drinking a glass of ale." This latter would, at least, be an occasion worthy of the full pipe which maketh a contented man.

Poetry and the Stage.—A most satisfying little introduction to Dante for those who have not made his acquaintance has been written by Rev. James A. Hogan in his "Essay on the Divine Comedy of Dante Alighieri" (Medina, N. Y.: St. Mary's Church). The treatise stresses the Catholic element in the life as in the poetry of this most Catholic of poets. It is written with an inspiration that arouses enthusiasm and zest for a deeper study of the Divine Comedy. The contents of the three parts are clearly analyzed, their interrelations pointed out, and their symbolism and implications explained. The booklet is a popular manual that briefly emphasizes the significance of the master poet of all times.

Gilbert Murray's lectures, delivered under the auspices of the Charles Eliot Norton Foundation, have been issued under the title of "The Classical Tradition in Poetry" (Harvard University Press, \$3.00). The volume is a notable expression of the philosophy of estheticism. In the first lecture, Professor Murray illustrates his understanding of the classical tradition by a comparative study of Milton and Shakespeare. In his succeeding essays, he studies drama, meter, poetic diction, technique and the broader aspects of composition with a fine subtlety of appreciation and with a certain startling originality of interpretation. While Professor Murray's theories both on poetry and on general esthetics are sufficiently sound and tenable, they are not to be accepted without some fundamental reservations. He stumbles stupidly, for a man of his intelligence, in his view that Christianity has not affected the poetic imagination to any great degree. The lectures are phrased in the most courtly and elegant of styles.

With a similar refinement of tastes, James Agate has offered some observations on actors and acting in his small essay "Playgoing"

(Harper). He is concerned with the settlement of the question as to whether temperament, even without intelligence, is the greatest asset of the actor. Another of his discussions is that of voice mechanism and of the adaptability of players to diverse parts. Mr. Agate, as a professional dramatic critic in England, is intimately familiar with the traditions of the British stage and of those who have risen to preminence on it. His personal observations are most interesting and usually striking. Of Bernard Shaw he writes: "The soul of this author's wit is long-windedness . . . he has no sense of the theater but a dislike of the theatrical. His plays contain less of drama than their prefaces, and you glean little from their performance on the stage which you would not have garnered in the library."

On the Playground.—Organized and directed play means much more to boys today, especially in the larger cities, than it did to their fathers and grandfathers. Scouting, cadet corps, and kindred organizations aim to meet the play needs of modern children, keep them off the streets, and contribute to character building. As a help to workers in the Catholic Boys' Brigade and other recreation leaders, the Rev. Kilian J. Hennrich, O.M.C., has published "Play Guidance" (General Headquarters, C.B.B.U.S., 217 W. Thirtieth St., N. Y. C. 15c.), a pamphlet containing selected matter from a larger volume soon to be published under the same title. Father Kilian's writings need no recommendation. The present work contains many helpful hints on discipline, leadership, and the choice and direction of games.

"The Psychology of Play Activities" (Barnes, \$2.00), by H. C. Lehman and P. A. Witty, is a statistical survey of the range and preferences in play activities of several large groups of city and country children in Kansas. Based on an exhaustive questionnaire submitted to thousands of children from third grade up, it seeks to establish facts about the kinds of play actually engaged in during different seasons of the year. Variations for age, sex, and color are graphically presented. The mass of material collected is immense, almost unwieldy. Further analysis is needed to render most of it practically available. As a collection of facts it is estimable, but there is danger in drawing conclusions without great allowance for climatic and other environmental differences.

Problems in the Far East.—A handbook of the present domestic and international complications in the Celestial Empire is offered by Arthur Ransome in "The Chinese Puzzle" (Houghton, Mifflin, \$2.00). The volume touches upon the many social, political, military and religious problems that make up the Chinese enigma for the western world. It is prepared, however, with an eye chiefly to the relations of the Far-Eastern conflict to the British nation. Both in style and content the papers are journalese and this makes them facile reading notwithstanding their many exclusively oriental features. Affairs have shifted rapidly of late in China both as regards the struggle between the Nationalists and the Northern Chinese and in the interior organization of the Peking and Nanking Governments. In consequence, part of Mr. Ransome's volume is already obsolete. Despite this, however, it has pertinence for the background of the struggle it contains and the brief but informative descriptions of the chief civil and military figures in the movement.

Somewhat fuller and more detailed but covering substantially the same ground, is a volume from the pen of the well-known American press correspondent in the Far East, Thomas F. Millard. Writing "China: Where It Is Today—and Why?" (Harcourt, Brace, \$2.75), the author reprints in systematic form many of his press contributions. His study covers the events of the past three years and is an attempt to unravel for the American reader the complex revolution that is running its course in the country. The impression is created that the author is not altogether in sympathy with the Nationalist movement and sees in it a menace to American prestige in the Orient. At the same time he shows marked familiarity with the big problems that are confronting China and around which the solution of its internal and foreign difficulties revolve.

Etched in Moonlight. The Horseman of Death. The Old Nick. The Midnight King. Love in Chartres. The Dawson Pedigree.

With a poetic terseness and simplicity of language, James Stephens tells his tales of fantasy, of stark tragedy, of romance and mysticism in "Etched in Moonlight" (Macmillan. \$2.50). The title story registers the remorse of a rejected suitor, who in a moment of madness meted out a terrible punishment to the lady of his affections and her accepted lover. Perhaps the most outstanding story in the volume is "Hunger," a gripping and dramatic picture of a Dublin house painter and his family. It is a unique feature of this collection that the characters in the seven stories are designated simply as the man, the woman, the children, the boss. Yet they are all real and convincing; many of them unforgettable.

Doctor Hailey, the psychologist-detective, needed more than his usual ingenuity and patience in unraveling the mystery of Orme Malone's death and the many other horrors with which it was involved. Fortunately for the reader, Anthony Wynne has furnished the doctor with keenness enough to piece together the fragmentary evidence that led everyone else astray. "The Horseman of Death" (Lippincott. \$2.00) is a gruesome tale of a spiritistic medium, a madman, a drug addict and others. Interest never flags. While the setting is not as wholesome as in some of the author's other stories, it is fairly innocuous.

The central character, not to call him the hero, of F. W. Bronson's "The Old Nick" (Doubleday, Doran. \$2.50) is a stupidly kind-hearted old man who blunders through the affairs of his three grown-up sons, admiring the wilfulness and headlong passions of the boys as a sign that they know their own minds. He lacks the elementary sense to use for good the influence that his affection wields over them. Soft sentimentalism takes the place of reason; ethics are thrown to the winds. The sympathies of the author seem to be all on the side of the old man, whose wishy-washy benevolence fails to redeem the lack of sturdier qualities.

George Delamare has chosen the tragic story of Louis II of Bavaria as the basis of "The Midnight King" (Henkle. \$2.00). His treatment is more colorful than convincing. Recent interest in Bismarck and Richard Wagner, with whose lives Louis' was interwoven, may give the book a current appeal which the author's fantastic treatment can scarcely sustain. There is the usual furniture: a conventional court jester, a proud but shameless adventuress (in this case she is a loyal and devout Catholic!), and a network of intrigue that draws its cords ever tighter about the monarch, till he ends his days in the retreat to which his mental infirmity has brought him. M. Delamare would picture him as sane, and deprived of his throne by the machinations of Bismarck.

There seems to be little promise of interest in the record of the moonings of two very sensitive youths who, in search of self-expression, find "Love in Chartres" (A. & C. Boni. \$2.50). This promise is more than fulfilled in the case of those who have little patience with the everlasting banality of youthful ambition thwarted by a consuming infatuation. A sentimental little fellow wants to express himself in writing, but under the spell of a stained glass window in the old cathedral, he falls in love with an American girl. The effect is so overpowering that he is unable to write until he tears himself away from her. That is all there is to the story. Nathan Asch, its author, would do well to imitate his hero and free himself from the manifest Hemingway influence.

Lord Peter Wimsey, the nonchalant gentleman sleuth, unearths "The Dawson Pedigree" (Dial. \$2.00) for Dorothy Sayers. The usual formula of the mystery-monger has been rejected in favor of a more original, though less fascinating treatment. While Miss Climpson, Lord Wimsey's spinster assistant, is very engaging at times, yet she is liable to weary one with all her exaggerated emphasis, her small gossip and strained simplicity. For many pages the story seems to be static, but, with much patience, one is finally introduced to several minor mysteries and a gruesome ending which helps one to forget the English gentleman's penchant for Yankee slang.

Communications

Letters to ensure publication should not, as a rule, exceed five hundred words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Apathy About Mexico

To the Editor of AMERICA:

Miss Eastwood in her letter published in the issue of AMERICA for February 18, attributes American indifference to the Mexican situation to ignorance of the facts and the silence of the non-Catholic press.

Leaving aside the question of the ignorance of non-Catholic United States, one may inquire, do the Catholics attend to the matter found in their own press? Surely for several years past, the Catholic press has constantly and fully treated the current news on Mexico. This is all that our press can do, but evidently it is not enough to relate concrete details of current events in order to secure an active public opinion.

The Mexican question, while not beyond the reach of the average mind, is somewhat involved and requires a fair amount of study to grasp its drift and to seize its implications. No press, by its nature, could be expected to offer all the material for this study. But might not Catholic universities, colleges, academies, high schools, forums, lecture platforms, and study clubs?

How many Catholic schools offer courses in Mexican history? Fordham University offers courses in Latin American and Mexican affairs. How many others do? Are many books written by Catholics on these topics, or is it only non-Catholic United States which can afford the leisure and money for such studies?

New York.

M.

Good Books For Bad Ones

To the Editor of AMERICA:

Nearly four hundred years ago St. Francis Xavier preached to the Paravars in India. Today, Father Motha Vaz, a descendant of that same race, is laboring there among his own people.

Let me point out just one of his needs, that can be easily met by readers of AMERICA. Corrupt fiction in the native tongue is penetrating among his people. He would stem the tide with good books, if someone would furnish him with copies of good Catholic stories and novels that he could translate into Tamil and publish for his people. Surely some such books can be found, and generous souls who will make a little Lenten sacrifice of time and energy to pack them up and send them to him.

Here is his full address: The Rev. M. Motha Vaz, Church of Our Lady of Dolors, Palakarai P. O., Trichinopoly, S. India. Three Rivers, P. O.

Sr. M. Sr. FRANCIS XAVIER, F.J.

Parish Libraries

To the Editor of AMERICA:

Materfamilias has reopened the question of parish libraries. By some devious course of reasoning, hip flasks, cigarettes, turkey trots and unchaperoned girls' basketball teams have become embroiled in the controversy. However vicious these latter pursuits may be, they are not literary ills, and hardly of a nature to warrant closing our Catholic high schools.

It seems to me that the argument from the establishment of parochial libraries to the necessary growth in Catholic literature is weak. Even were it possible to maintain a large library in all our parishes, and to my mind it is neither possible nor urgent, what assurance would there be that the children would not go to the public libraries anyway? Only one, and that is, if the parents were careful to see what their children were reading. Why should they not take this precaution now?

Reading for children is almost entirely the pastime of their leisure hours. Such halcyon intervals are usually spent at home, where the parents (not the nuns or the pastor or the Bishop) are supposed to be the guardians. If the parents are not sufficiently vigilant to watch over their own children during these important

March 10, 1928

AMERICA

543

times, why demand more of the people who are already doing their share? Shifting the blame is hardly shouldering the responsibility of facing the facts.

The sanguine suggestions about financing these libraries hardly bear close scrutiny. . . .

A much safer plan is to teach children the bee-like quality of taking what is good in literature, and passing by what may be harmful or trivial. Inhibition in such cases is stronger than prohibition. The Church in preparing the "Index of Forbidden Books" does not include explicitly most of the ones with which an ordinary person would come in contact. She implicitly forbids them, by stating that books against faith and morals are not to be read. We are expected to use our God-given judgment in determining what books are bad. Children cannot be expected to make such decisions. Therefore the teachers and parents must help them, the teachers by suggesting good books, the parents by supplementing these suggestions and by seeing that they are carried out.

Developing a literary taste is not a matter of a few moments. It involves many factors, notably the child, the teacher, and the parents. The first two are doing their parts. Are the parents? A chain is as strong as its weakest link.

St. Louis.

IGNOTUM X.

To the Editor of AMERICA:

Materfamilias certainly misconstrued this writer's letter. The term "low-down pursuits" was not applied to the clean and wholesome game of basketball properly conducted, but to cigarette smoking and turkey trots referred to in connection with "un-chaperoned girls' basketball teams," as a reader of average intelligence might deduce. The writer goes farther: cigarette smoking is filthy and demoralizing. As for the flasks to which this mother alludes, who supplies the money to buy them and their vile contents, if not the parents? Who pays for the cigarettes?

The writer still maintains that it is, primarily, the duty of Catholic parents to supply their children with good reading matter. Catholic parents, even mothers of nuns, should examine their consciences in this matter before censuring their pastors for not maintaining parish libraries, or before demanding . . . that Religious Orders throw their libraries open to the public. This . . . proposal deserves sarcastic treatment.

The writer repeats that a parish library is a laudable project. Catholic reading circles and study clubs help to foster all that is best in our Catholic intellectual life. But the library most productive of good is the modest bookshelf of the Catholic home, with a group of intelligent boys and girls around it discussing the books. These are, indeed, the library and reading circle most far-reaching in good influences. A Catholic book for each birthday, for Christmas, for First Communion, for graduation, would crowd the shelf in a few years. And children reared in such an atmosphere are not likely to trouble their teachers with propensities for cigarette smoking, flasks and turkey trots.

Sioux City, Ia.

G. L. McCARTY.

"Does It Pay Editors to Insult Catholics?"*To the Editor of AMERICA:*

The article, "Does It Pay Editors to Insult Catholics?", deserves more than a hurried reading; more than comment in these columns; more, even, than the reprinting and free distribution you have given it.

Readers of AMERICA should distribute copies among their friends. They should send copies of the reprint to editors of Catholic papers, asking them to give the article some space and editorial comment. Pastors might place the free copies in their book racks. And, to come to the real point, truth societies should be organized in every large city.

As a defense against attempts to coin profits by attacks upon Catholics, the organization and method of the Washington society are faultless.

But such societies, as I view them, have more value as constructive organizations. . . .

Three hundred truth societies in as many cities, bound together

in a loose federation, might perhaps even induce the secular press to print the untold and tragic story of the oppressed ninety-five per cent in Mexico. . . .

It is often said that we Catholics need press agents. What better press agents, or aids to press agents, could we have than these societies?

St. Louis.

LEO C. BROWN.

To the Editor of AMERICA:

Father Mullaly's article is very suggestive. One must agree in the main, but there are restrictions. A small group that would speak for a large body of Catholics in a community must realize its responsibility. One fire-eater might be too willing to take offense. Where there is a larger community, the bishop's consent should be obtained.

One swallow does not make a summer. Neither does one single article necessarily imply a policy, nor should it always rouse to action. . . . I have seen cases where the method proposed was followed unwise. A fighting spirit is not to be invoked in every case. One must take into account the innocent and possibly helpless third party; for instance, the advertiser. He may be between the upper and the nether millstone.

St. Louis.

H. D.

Laymen and Convert Work*To the Editor of AMERICA:*

During the last year or so I have tried to find out why it is that the Catholic laity in America seem to be so little interested in actively propagating the Faith among their fellow Americans. Some of the apparent "reasons" are given here, not in a spirit of criticism, but rather with the hope that these statements will be examined, to see just what they are worth.

(1.) "It is up to the priests and the Religious Orders, Jesuits, Paulists, etc., to propagate the Faith."

(2.) "We (the laity) feel that we are not generally qualified to teach the truths of Holy Church; that is the work of experts, or of zealous converts who have examined Catholic claims from every possible angle."

(3.) "People, especially our business associates or employers, might look upon us as religious cranks, if we went out into the streets, or wrote 'letters to the editors' of secular papers. It might hurt us in our business."

(4.) "This is an age of tolerance; people don't want religion 'brought up.' We are all going the same way, etc."

(5.) "Street-corner meetings and like forms of propaganda 'lower' religion; the Catholic Church doesn't need to do any soap-box oratory."

The above are substantially the "reasons" given me for the layman's lack of interest in the movement which has been so effective in other countries. I give them to the readers of AMERICA without comment. Do they hold water, in view of the needs of the day and the power of the Faith?

Wollaston, Mass.

WILLIAM E. KERRISH.

Fighting Against Odds in Porto Rico*To the Editor of AMERICA:*

The letter of Observer in the issue of AMERICA for December 31, 1927, brought new orders to help my poor girls. God bless my good friend, and also AMERICA.

The strain of the school is becoming very great. I am \$700 in debt, and at this season of the year there is usually little or no help.

Here is a plan that may save the situation. Will 1,000 of the readers of AMERICA send orders for a dozen handkerchiefs each? They are pure linen, and cost only \$7.50 a dozen. The purchaser may order any initial desired. The men's handkerchiefs are hem-stitched; the ladies' are drawn work and embroidery. No two are alike. All are attractive and up-to-date.

If I get these orders, I can keep many poor girls working. I will be able to pay my debts. We can continue our school work. Finally, I can secure a teacher for the ninth grade, and keep the girls under good influence till they are a year older. A generous

young lady has offered to teach for me at much less than the public school would pay her. But I have not the money!

A short time ago a Protestant minister who has an embroidery school running in opposition to mine, went to a neighboring town and told a friend of ours that he had hopes that our funds would soon give out. Isn't that encouraging? But will they give out? That I leave to Our Lord's providence and the good readers of AMERICA. Each month this year, a Mass will be offered for the benefactors of the Antonia School of Embroidery.

Isabela, P. R.
P. O. Box 107.

S.R. M. PEREGRINE, O.P.

When Is a Story Catholic?

To the Editor of AMERICA:

When is a story Catholic? The Catholic papers, without exception, have been giving high praise to a story by a non-Catholic, called "the best Catholic story of recent years." The first half of the book is taken up with scandalous stories of Mexican clergy of a century ago. Isolated cases are given which may or may not be true but they do not represent the Mexican Church in general, of that time or of the present. The second part of the story is what receives praise from Catholics. In fairness to Mexican Catholics, we should not at the present time help to circulate a book which would turn the reader against the Mexican Church. We should know when we have been insulted.

Toluca, Ill.

PASTOR.

Are We Meeting the Market for Pamphlets?

To the Editor of AMERICA:

We can always learn something from our enemies. Atheists make sacrifices of time and money to destroy the Christian religion in the hearts of the American people, and they make use of skilful methods to reach their purpose. One firm takes a full page in the newspapers and gives a complete list of their "little blue books" which sell the best. We may call most of those five-cent books the devil's little books, if we judge by their titles. It is said that they have sold 100,000,000 of them in the last nine years. Imagine the harm done!

And with those bad books, they published better ones to "give tone" to their publications. They have, for instance, Shakespeare's plays, pamphlets on United States history, pamphlets on how to live with a small salary, how to play golf, etc. One or another title appeals to every reader.

Most of the pamphlets we can buy from Catholic sources are very good, but a great number of them, I venture to say, are too serious to appeal to Americans in general. Most of them are written for Catholics, or for Protestants who still believe in the fundamental truths of the Christian religion. Would it not be possible to issue pamphlets to refute the errors of the atheist press, together with pamphlets on good literature or on practical subjects, and to advertise them, not in the Catholic papers, which are not read by non-Catholics, but in the leading secular dailies of the country?

We ought to do more than the enemies of God to spread the knowledge of the Faith among the millions of pagans we have in this country, and to counteract the evil effects of atheistic propaganda.

Barton, Vt.

E. M.

A Catholic-Book-a-Month Club

To the Editor of AMERICA:

I feel sure that the Catholic-Book-a-Month Club could be made effective. The "general reader" must always, I suppose, be more or less directly directed—and it seems fairly obvious by this time that neither the Literary Guild nor the secular Book-of-the-Month Club can do the work for Catholics quite satisfactorily. Let us hear more of the details of this capital enterprise.

Philadelphia.

B. K.

Why Not Skyscrapers?

To the Editor of AMERICA:

"Why can't we have skyscraper cathedrals and skyscraper universities?" asks G. W. Lancer, in the issue of AMERICA for February 25.

One reason and a good one at that: we love to keep our feet on the ground.

Another reason is this: if some fanatic found out that Catholics were attending Mass on the seventy-fifth floor of some tall laddy-buck of a house like that, one charge of dynamite would be after turning us into oxygen (translated into English, air).

And one more reason: if the Stations during Lent began on the sixty-second floor and wound up on the seventy-ninth, who would be the angel that would help us down? What galeating! (Galeating in English means skylarking. If not, let the Editor translate it, for the benefit of the gentleman from Tyndall, S. D.) . . . I will never forget what happened to my forefathers when they were half way up on the Tower of Babel!

Finally, the Catholic population is small at present, at 22,000,000. We may take a chance if the number shoots to 50,000,000.

Windham Co., Conn.

F. O. L.

"Doing Unto Others"

To the Editor of AMERICA:

In the issue of AMERICA of 25 inst. you object to the enforcement of the Volstead Act, and the killing of bootleggers by officers.

Let the good work go on. At the bootlegger's third conviction, he should be taken out at sunrise, etc.

Holton, Kans.

D. E. RYAN.

[The above communication was written from a hostelry bearing the appropriate title, "Golden Rule Hotel."—Ed. AMERICA.]

Kind Words!

To the Editor of AMERICA:

I should like you to know how much I have enjoyed the reviews of your dramatic critic, Miss Jordan.

It is the straightforward, sincere criticism that we are in need of now. It pleases me that we have such a competent critic for the task.

That worthy column is not the only one that holds my interest and attention. The editorials are particularly convincing. . . .

Worcester, Mass.

J. P. FITZGERALD.

Pastors and Lay Retreats

To the Editor of AMERICA:

During the discussions held at the National Conference of the Laymen's Retreat Movement, which took place recently in Philadelphia, much was said upon the need of pastoral cooperation if the work of the retreats is to make desirable progress.

In this connection, it is well, perhaps, to give a bit of publicity to the splendid spirit of several of the pastors in the diocese of Monterey-Fresno. These zealous priests not only encourage their parishioners to go to the retreat house, a journey in some cases of nearly a hundred miles, but actually accompany their men to Los Altos, remaining over night and saying Holy Mass for the success of the retreat in the morning.

Father Watrigan, the pioneer of retreats for the laity in Europe, initiated the movement in 1881. At the time of his death in 1926, he had the consolation of seeing retreat houses established in almost every European country, in many places in America, and even in the Far East.

It is said that Holland, with a comparatively small Catholic population, has the most highly organized system of enclosed retreats for lay persons found in the Church today. This is due, we are told, to the warm encouragement of the Bishops, and to the zeal of the parish clergy.

There is comfort in the thought that here in America our priests are awakening to the fact that the retreat movement is an outstanding means of bringing back to God many who, through thoughtlessness and pleasure, have wandered far from Him.

Los Altos, Calif.

JOSEPH R. STACK, S.J.